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No. V.

1880.

THE  
**BRAHMO YEAR-BOOK**

FOR 1880.

BRIEF RECORDS OF WORK AND LIFE

IN THE

**THEISTIC CHURCHES OF INDIA.**

EDITED BY SOPHIA THORNTON COLLEY.

*Brahma-kripāhi kevalam.*

"God's mercy alone availeth."



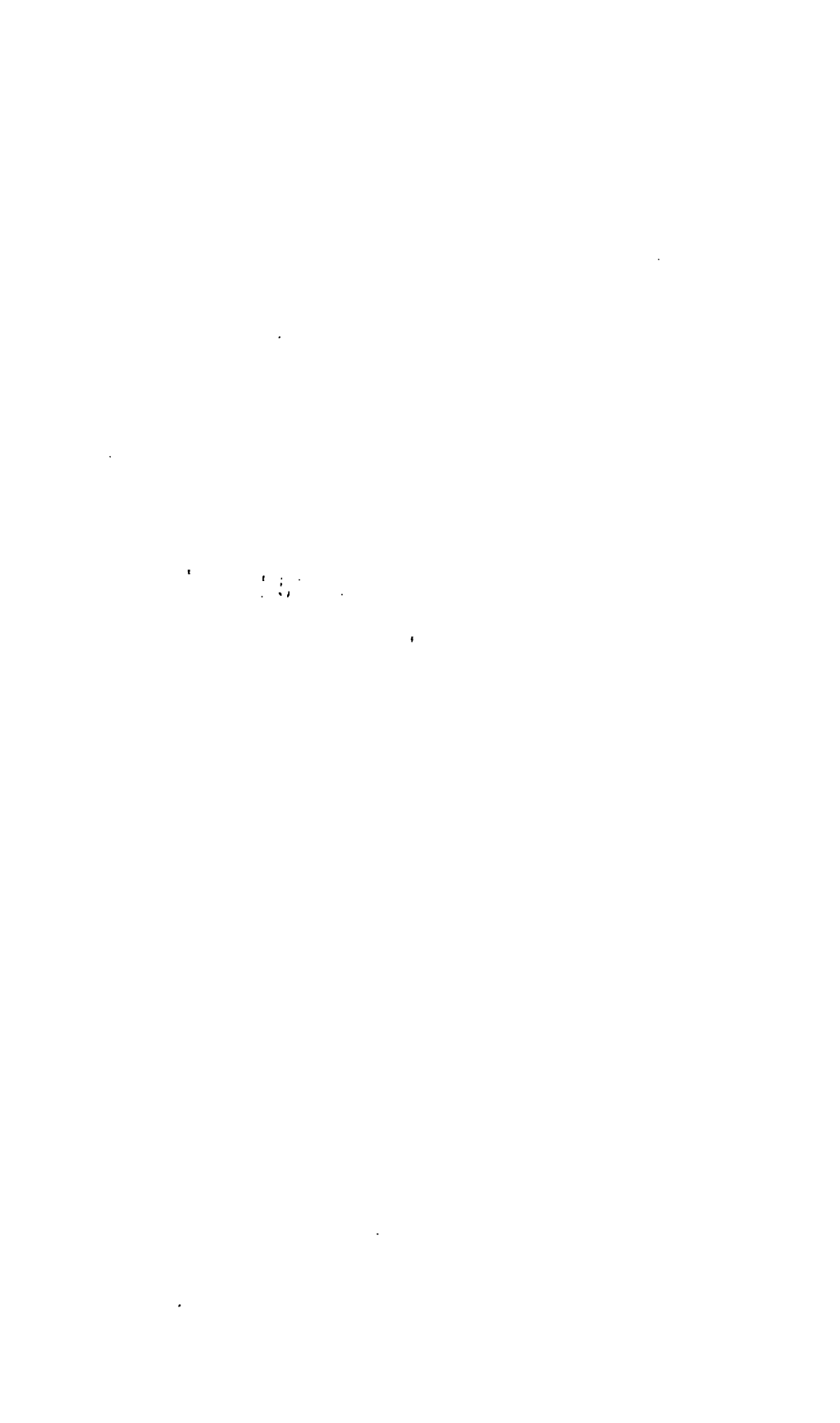
WILLIAMS AND NORGATE,

14, HENRIETTA STREET, COVENT GARDEN, LONDON;  
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1880.

PRICE EIGHTEENPENCE.

1880  
1920



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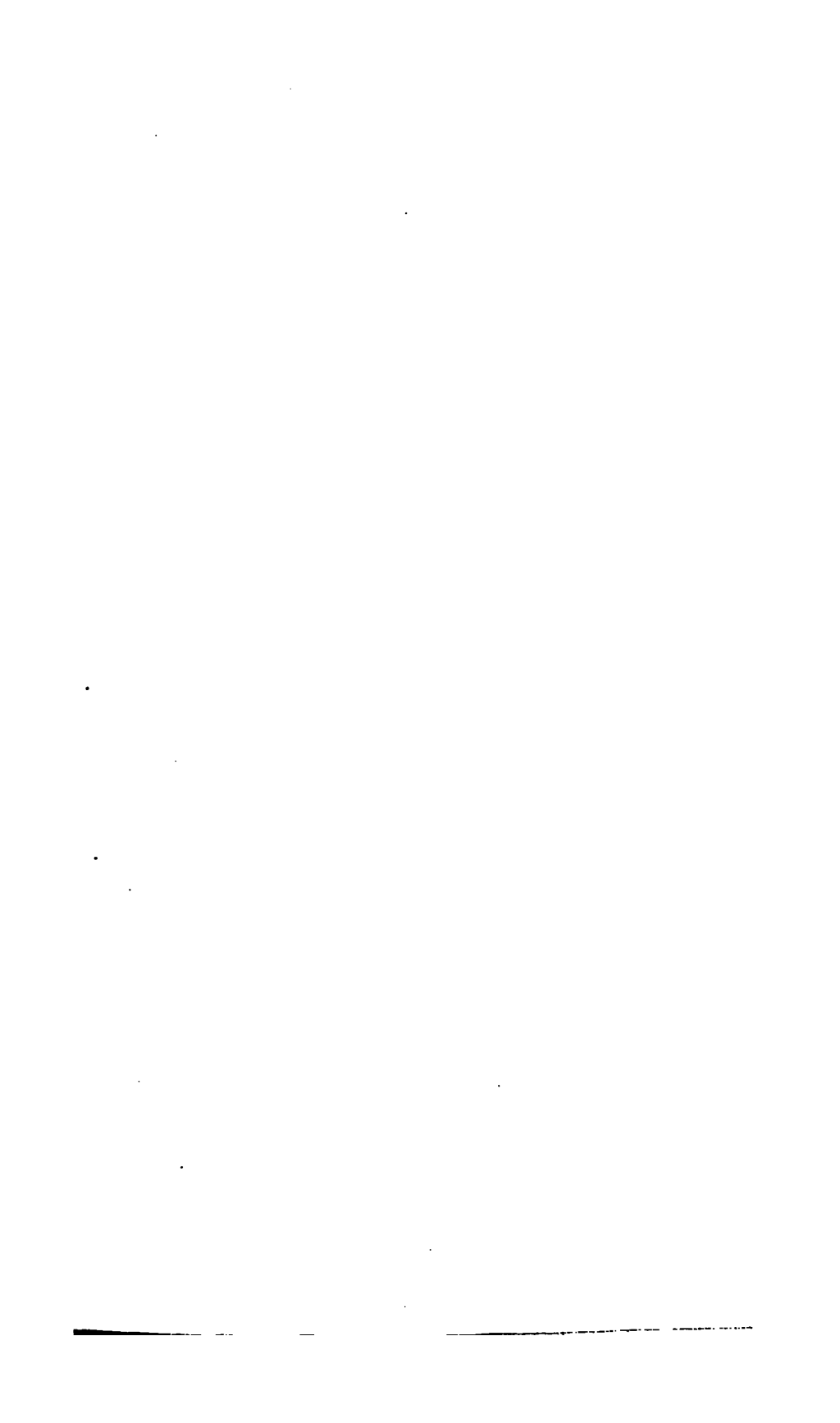
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1880.

PRINTED AT THE "MERCURY" PRESS,  
BEDFORD, ENGLAND.

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## PREFACE.

The last Anniversary of the Brahmo Somaj completed the first half-century of its existence. In the present *Year-Book* I have endeavoured to give a general review of the progress which has been made during that time in the chief Somajes of India, selecting about thirty of these for special detail, and reporting at some length of their proceedings during the last three years. From these reports it will be seen that there is a normal type for the Brahmo Churches, of which the following are the chief features.

*Religious.*—(1) Congregational Worship, at least once a week, and sometimes oftener.

(2) Religious Festivals on special occasions.

(3) Strictly Brahmic ceremonies for the observances relating to birth, marriage, and death.

(4) A *Sangat Sabhd*, or religious conversation class for the more zealous members.

(5) A Theistic Library.

(6) Diffusion of Theism by means of (a) Mission tours, (b) Tracts, or (c) a Periodical.

*Philanthropic.* (1) Charitable donations to the poor and disabled.

(2) Dispensaries for the sick.

(3) Societies for the discouragement of intemperance, premature marriage, and other prevalent evils.

*Educational.* (1) Instruction of Women, by various methods.

(2) Schools for (a) Boys and (b) Girls.

(3) Night Schools for Working Men.

Of course these features are developed with great variety of combination in the various Somajes, and as they depend greatly on the energy of leading individuals, the removal of one or two active members from a Somaj (which frequently occurs in the perpetually changing system of the Indian Civil Service) often causes a serious decline in its prosperity. It is only when the permanent residents are thoroughly in earnest, that a Somaj really takes root in a given locality, and the floating religiosity of the liberal Indian develops into the fixed principles of the true Brahmo. That such is already the case in many a Somaj will, I think, be apparent from the present records. The names of Konnagar, Dacca, Bāghāchrā, Nowgong, Lāhore, Ahmedābād, Hyderābād (Sindh), and Bangālore (not to mention others), are instances in point. But beyond doubt, the Somaj which approaches most nearly to the normal type and combines the largest proportion of its features, is the Sādhāran Brahmo Somaj of Calcutta, as will be seen by the full reports of its proceed-



ings, and the various writings or addresses by its members, given in the following pages. Much regret has been expressed by outside observers that this Somaj possesses no great leader whose predominant genius might mould and sustain his followers, and stamp his mark upon contemporary thought. This regret appears to me to miss entirely the true lesson of the situation. Nothing is easier to the Asiatic mind than unquestioning submissive devotion to a heroic fellow-creature. That is the easy and pleasant duty of a child-like people, and so long as the hero is to be had, and is worthy of loyalty, all goes well. But childhood passes, and manhood begins. What is wanted, then, is not merely the reliance of the inferior upon the superior, but right relations between those who are virtually equals. Loyalty to the *res publica*, combined with the readiness to serve it at the sacrifice of all personal ambition or selfish desire, implies a far higher development of character than mere passive obedience to a fellow-mortal.

Now it is perfectly clear that the Sádharan Brahmos have fairly entered upon this constitutional course, and are really acquiring habits of mutual help and combined action which have already accomplished excellent practical results, and are, in themselves, a most wholesome discipline. Such an advance as this, in the pursuit of the public good, should rather be a subject for congratulation than for regret; and the time must come when this will be recognized by outsiders.

Meanwhile, European interest in the Brahmo Somaj, after flagging considerably during the schism of 1878, has shown signs of revival. The *Revue des Deux Mondes*, in its issue for Sept. 15, 1880, contained a long article entitled "The Fiftieth Anniversary of the Brahmo Somaj; an Essay on Natural Religion in Modern India,"—by Count Goblet d'Alviella, author of a little volume of travels in India ("Inde et Himalaya") which appeared in 1877. This Essay (though not free from occasional inaccuracies on minor matters of fact) is very ably written, and tells many of the episodes of Brahmic history, especially the schism of 1878, very graphically. The author's final judgment on that head is that the Sádharan B. S. "appears to be henceforth unquestionably called to take the direction of the movement which the Church of Keshub seems to have lost beyond recall."

Since then, on Nov. 15, 1880, Professor Monier Williams, C.I.E., delivered a lecture before the Royal Asiatic Society, London, on "Indian Theistic Reformers," which I had the pleasure of hearing, and which will appear in the R. A. Society's Journal for January, 1881. It was almost entirely devoted to the history of the Brahmo Somaj, which it epitomized from the time of Ram Mohun Roy (of whom a full and instructive account was given) down to the present day. The Professor concluded by expressing cordial sympathy with the noble reformers who need every en-

couragement to persevere in their hard struggle with the prejudices and ignorance of their countrymen.

Of this lecture the *Times* of Nov. 17 published a report which closed abruptly with some utterances of Mr Sen's, omitting all mention of the Sádharan B.S. This brought a letter from the Rev. C. Voysey in the *Times* of Nov. 20, to say that "K. C. Sen is almost universally repudiated by Hindu Theists." Upon this followed (*Times* of Nov. 24) a letter from Professor Max Müller, saying that Mr Voysey's statement will "surprise and pain" many of Mr Sen's "old friends and admirers in England," who have watched his course "with ever-increasing interest, though at times not without serious misgivings." . . . "His utterances of late have shown signs, I am sorry to say, of an over-wrought brain and an over-sensitive heart. He sometimes seems on the verge of the very madness of faith. But I fear for his health and his head more than for his heart." The whole letter manifests a generous and excellent spirit, and I would gladly leave it uncontroverted. But we must be just to the Brahmo Somaj, as well as generous to Mr Sen. The questions at issue are personal only up to a certain point. If Mr Sen's teaching has ceased to be Brahmic, and if the great majority of the Brahmos have ceased to accept it, such a two-fold fact is final, whatever may have been its causes. Henceforth, the problems of his personal character or faith, though deeply interesting to those who have once known him, cease to be of vital concern to the Theistic Church of India, which must pursue its own life independently. I do not urge this in any cynical spirit towards Mr Sen, but from the earnest desire that that noble Church should not be ignored for the sake of its once-brilliant leader. Let any one compare the proceedings and writings of Mr. Sen's little coterie with the records of the other Somajes, as given in the following pages,—and especially with the reports of the Sádharan B. S., and then say in which quarter resides the true hope for the religious reformation of India. If we cannot resuscitate the Brahmo leader of 1870, let us at least open our eyes to recognize the not less noble reality of the Brahmo Church of 1880.

In the hope that that Church may grow in grace and truth with every advancing year, I close these imperfect chronicles, thanking heartily all the friends who have assisted me in their compilation.

S. D. C.

33, Hamilton Road, Highbury, London.

December, 1880.

#### **ERRATA.**

- Page 39, line 10.** For "lately," read "at one time."  
**Page 48, line 24.** For "divine vision," read "divine light."  
**Page 98, line 23.** For 179 read 178. Line 24, for December read  
November.

# RETROSPECT OF THE YEAR 1879-80.

## INTRODUCTORY.

Before commencing a review of the past year, it may be well to touch upon a few fundamental points which need recapitulation.

The experience of the last two years has shown quite unmistakeably how very little of the Brahmo Somaj is known or comprehended by Europeans, whether in England or in India. The popular impression seems to be that the Brahmos are (or were) simply the followers of Keshub Chunder Sen; and when his unsatisfactory conduct in 1878 had caused an extensive schism, the whole Theistic movement was supposed to have collapsed, or, at best, to be only dragging out an ignominious existence in petty quarrels, not worth investigation. Those Europeans who still hope for some good work from K. C. Sen, and those who have renounced that hope in disgust, are mostly alike under the delusion that, whether for good or for evil, he is the Brahmo Somaj, and has been so from nearly the beginning of its history.\* Now what are the facts? The Brahmo Somaj was established some years before K. C. Sen was born, and had passed through more than half of its career (1830-1858) before he ever heard its name. That his accession to it was of first-rate importance to the Somaj, and that his genius and energy, during the fifteen years of his chief influence (1860-1875), so greatly benefited the Church as to give rise to the popular identification of it with his name, are undoubted facts, bound up in the history of the movement, and not to be forgotten now. But even during that period, other Brahmos in various parts of India were doing noble work, without which the ablest leadership in Calcutta would have lost half its effectiveness. And when, in 1875, K. C. Sen began to diverge seriously from the normal type of Brahmoism, both in doctrine and practice, his power began to forsake him, till the shock of his utterly un-Brahmic conduct in 1878 shattered his reign for ever. This tragical break-up of what was once a great and good influence has been a grievous calamity for the Brahmo Somaj, and must ever be deeply regretted by its friends. But the Church is greater than any one of its members: It existed before K. C. Sen, and has shown itself abundantly capable of surviving him. There is not the least doubt that with the schism of 1878, a new period of Brahmic life set in for the Bengal Somajes which has already achieved more than has been done for many years under K. C. Sen; while in the independent Somajes of Western, Northern, and Southern India, the activity of the local Brahmos has decidedly increased. In fact, the popular

\* Since this was written, a noteworthy exception has appeared in an able sketch of the Brahmo Somaj in the *Revue des Deux Mondes* for Sept. 15, 1880, a notice of which will be found further on.

European notion that the Brahmo Somaj has suffered shipwreck is so curiously remote from the actual truth, that it could never have gained currency had not the real state of the movement been a blank page to the outside public. In these Year-Books it has been my endeavour to supply such representative facts as might help to fill that blank page; but my space does not admit of much detail, and hitherto it has not been possible to do even scanty justice to the fullness and variety of Brahmic life whose records lie before me in rich superabundance. In the present Number some more adequate representation of this will be attempted. But in the first place it may be well to take up the primary question, "*What is the Brahmo Somaj?*" Of what does it consist, and where must we look for its central forces?"

The Brahmo Somaj, or Theistic Church of India, consists of about 130 small churches scattered over that country, of which a list will be found further on. But these names represent very unequal realities, both as to the number of members in each Somaj, and as to the quality of their Brahmoism. The number of members ranges from 3 or 4 to 10, 20, 70, 200, or 300. Sometimes a small Somaj exerts an active influence for good in its locality, being strong through its fervour and courage. Sometimes, alas! a comparatively large Somaj is weak through its deficiency in those qualities. Each of these Somajes is independent, but several groups are more or less closely linked together by special affinities, and rely to a considerable extent on the guidance of local leaders, some of whom are men of excellent ability and of good standing in various professions. The chief originative and organizing forces of the movement have doubtless always been found at Calcutta; but these would lose half their significance were it not for the provincial Brahmoism to which the maturer thought and action of the metropolitan Theists supply counsel, coherence, and support. Thus the Brahmo Somaj may be fairly regarded as a sort of federation, with various centres of influence, in which centres the strength or weakness of the community is to be chiefly sought. To sketch the most salient features of these various groups, briefly noticing their past history, and tracing their latest progress, will be the aim of the following pages.

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### THE METROPOLITAN SOMAJES.

#### 1. THE SÁDHÁRAN BRAHMO SOMAJ.

Of the three chief metropolitan Somajes, the Ádi Somaj and the Brahmo Somaj of India have each held the first place in their time. But there can be no doubt that as representative centres of the Brahmo Church, their position is now secondary to that of the Sádharan Brahmo Somaj, which, though not three years old as a

separate organization, includes many of the oldest and most experienced Brahmos, and has taken the initiative in propagandist and philanthropic work with so much effectiveness as to entitle it to the first place in our record.

Let us commence with the following report of the last Anniversary Festival, slightly abridged from the *Brahmo Public Opinion* of January 22 and 29, and February 5, 1880.

**THE ANNIVERSARY FESTIVAL OF THE SÁDHÁRAN BRAHMO SOMAJ, 1880.**

Saturday, January 17.—Special service at 45 Beniatola Lane, to open the festival. Pandit Sivanáth Sástri preached an appropriate sermon, illustrating the spirit in which Brahmos should join the ceremony. According to him, the Brahmo Somaj was a channel for the operation of the saving power of God, and these festivals are the yearnings of a whole community for greater and steadier communication of that power. Whilst freely admitting the usefulness of such occasional festivals in various other ways, such as arresting the attention of an apathetic multitude, encouraging the drooping spirits of adherents, &c, he laid principal stress on this spiritual mission of the Brahmo Somaj, and earnestly advised his hearers to approach the festival in that spirit, with prayerful hearts, that the spirit of God may visit and bless us.

Sunday, Jan. 18.—This morning opened with divine service conducted by Babu Umesh Chandra Datta. He urged upon the congregation the necessity of communing in spirit with the pious and holy men and women of all times and all countries. In the afternoon all sections of the community, with the exception of Babu K. C. Sen and his personal adherents, met at the house of the venerable chief minister of the [Adi] Brahmo Somaj, to celebrate the memory of Rájá Rámmohun Roy as in last year. The gathering was large, numbering about six or seven hundred. The proceedings commenced with a hymn and the election of Babu Shib Chunder Deb as the chairman. Babu Dvijendranáth Tagore made the first speech, during the course of which he explained the objects of the meeting and expatiated on some of the Rájá's ideas. The next speech was Babu Becharam Chatterji's, a minister of the Adi Brahmo Somaj. Becharam Babu described many of the glorious achievements of the Rájá, vividly delineated his sincere love of truth and the many-sided nature of his gigantic intellect. His speech was earnest and eloquent, and in many portions even touching. Then followed the speech of Babu Nagendranáth Chatterji, who moved a resolution to the following effect:—"That the sympathy and grateful appreciation of this meeting be accorded to Babu Rájánárin Bose and others who have been for some time past trying to call a large meeting representing all sections of the community, and that they be requested to carry this purpose into practice." The mover of the resolution said that all those who were individually or sectionally moving in this matter should gladly join in this larger movement on a more catholic basis. One of the gentlemen present suggested the propriety of including in the resolution the promoters of the late Rámmohun Roy meeting at the Albert Hall; another gentleman suggested a good biography as a good memorial for the Rájá, whilst a third wandered further from the main point at issue and talked of a Rámmohun Roy Library at Rádhánagar, the Rájá's native village, and so on. After a little irrelevant discussion Babu Nagendra Náth Chatterji's proposition as it stood was put to the vote and was carried by an overwhelming majority. The meeting closed with a hymn, after which many proceeded in a body to the hall of the Adi Brahmo Somaj and sang together the celebrated hymn *Jayadeva, Jayadeva*. In the evening, service was conducted by Pandit Bijoy Krishna Goswami. The attendance was unusually large, and the whole service was interesting and instructive.

**Monday, Jan. 19.**—There was morning service by Babu Aditya Kumár Chatterji. In the afternoon there was the novel and interesting scene of the children's gathering. The Brahmo children, numbering about a hundred of all ages, were first divided into two opposite rows on both sides of the pulpit, the boys occupying one and the girls another. When the time for commencement of the service arrived, garlands of flowers were placed around their necks, and each was furnished with a little nosegay. The proceedings commenced with a hymn and a short discourse and prayer by Babu Umesh Chandra Datta, after which the boys began the song, to which the girls responded. The following is a translation of the new song specially composed for the occasion :—

- Boys.—Hear, O sisters, the glad news : the darkness that covered our country is passing away.  
 Girls.—Let us then, O brethren, in a joyful chorus sing the happy song.  
 Boys.—The darkness of ignorance is being dispelled ; hear, O sisters, this glad tidings.  
 Girls.—What a glad message you bring to us, O brethren ! our slumber is gone and you have given us great pleasure.  
 Boys.—It is not needless that we call you : unassisted and alone how can we go to work ?  
 Girls.—Go on without fear, we, your sisters, shall accompany you.  
 Boys.—If we brothers and sisters work together, a good day will dawn upon us.  
 Girls.—Grant, God, [that] that day may soon come and we may feast our eyes with the sight.  
 Boys.—When you sisters are by our side, we need not mourn for being alone in this world.  
 Girls.—Mourn not, O brethren, be not despairing ; the lethargy of sleep shall no longer be in us.  
 Boys.—The day is advancing, be not sluggish ; rise, O rise, all ye daughters of this land.  
 Girls.—Lo ! we are awake and have opened our eyes ; lo ! your sisters are by your sides.  
 Boys.—Now let us go and sing with one voice at the doors of our countrymen :  
 Girls.—Let us go and tell them, "Oh do not waste your time in this way."  
 Boys.—Awake ye, all good-hearted people of this country, we call you !  
 Girls.—See, oh see, how the woman of India is weeping in your homes.  
 Boys.—Where art thou, O God ! the ocean of mercies ! this is the prayer of us all, brothers and sisters :  
 Girls.—That thou vouchsafe unto us thy mercy, and remove the sufferings of thy daughters.

After the above verses were sung, Pandit Sivanáth Sástri delivered a short address, explaining some of the ideas contained in the preceding verses. The proceedings ended with a hymn sung by the children in a chorus. The children were afterwards treated to sweetmeats.

**Tuesday, Jan. 20.**—There was morning service in the new Prayer-Hall, conducted by Pandit Rám Kumár Vidyaratna, and in the evening the annual meeting of the Theistic Society, when Pandit S. N. Sástri delivered a lecture in English on the "Great Crisis and its important issues."

Wednesday, Jan. 21.—The whole of this day was taken up by the Brahmin ladies. In the morning there was the anniversary service of the Brahmin Soma. The service was partly conducted by Pandit Bijoy Krishna Goswami and partly by Babu Umesh Chandra Datta. About 100 Brahmin ladies assembled. Some of the ladies read very nice discourses, and some excellent hymns were also composed by them, specially suited to this occasion. The singing was conducted by the ladies themselves, which was quite successful. The sermon of Pandit Bijoy Krishna Goswami was very impressive and the ladies seemed to enjoy the festival with their whole hearts.

During mid-day the ladies were entertained with *priti-bhojan* in a neighbouring house. The cheerful alacrity with which they served each other and the great enthusiasm they manifested in the proceedings of the day filled every heart with joy and thanksgiving. In the afternoon the ladies again met in the Prayer-Hall to hold the anniversary meeting of the Ladies' Association. One of the sisters occupied the chair. Mrs. Bose, the Secretary of the Association, opened the proceedings with a prayer. Then followed the reading of a few papers composed by the ladies,—one of which was a poetical effusion by one of our girls. The hymns composed and sung by the ladies were excellent both in point of sentiment and style. The proceedings of the meeting closed with a short address delivered by Pandit Sivanath Sastri, who had been kindly invited by the ladies to address them on this occasion.

The Ladies' meeting broke [up] at about 6, and the Hindi lecture of Pandit Sivanarayan Agnihotri of Lahore commenced at 7 p.m. There were about 400 or 500 persons present. The discourse opened with a hymn in Bengali. The subject of the lecture was, "The real source of national improvement." The Pandit addressed the audience in such sweet and simple Hindi that everybody could understand him. The treatment of the subject was so clear and lucid that it evoked warm applause from every side. In discussing the question of national reform, the Pandit took his firm stand on individual character as its basis. He deplored in round terms the sad fact that education given in our universities up to this time, has not succeeded in developing sterling qualities of character. He took care to make an exception in favour of many who are real ornaments of native society. That portion of the discourse where he pathetically alluded to the inherently low idea about the position and destiny of woman in society, which prevails in this country, was specially pathetic. He gave illustrations from practical life, which were very interesting. The Pandit concluded his lecture with a prayer which was equally touching.

Thursday, Jan. 22.—There was divine service in the morning, and in the afternoon there was the special meeting of the Sadharan Brahmo Soma. The proceedings opened with a hymn and prayer. The first thing that engaged the attention of the meeting was the question of the Trust-Deed. The Secretary of the Trust-Deed Sub-Committee first read the elaborate report of the various stages of progress of the important document, along with a systematically arranged *précis* of the opinions of the different parties consulted. It appeared from the report that the Deed was first drafted by a Sub-Committee, then carefully considered by the Executive Committee, then referred to Mr. Phillips, a competent counsel of the High Court, after which it was printed and widely circulated both here and in Europe. Many of the suggestions made by the parties consulted have been incorporated into the Deed. The Deed after much discussion was slightly modified and adopted in the altered form. The next business that occupied the attention of the meeting was the nomination of some gentlemen as Trustees. The names of these gentlemen with an official account of the proceedings will be published in future. The next business that came up before the meeting was the appointment of Pandits Bijoy Krishna Goswami, Ram Kumar Vidyaratna, Sivanath Sastri, and S. N. Agnihotri, as missionaries. It will be remembered



by our readers that it forms a part of the plan of the Sâdhâran Brahmo Somaj to recognize the works of all lay workers, by formally acknowledging them as our missionaries. Pandit S. N. Agnihotri comes under this class. He is at present employed in other secular duties, but the manner in which he labours in the cause of Brahmoism eminently entitles him to be reckoned as one of our missionaries. The consideration of the Mission Rules, which according to the list of business published with the notice of the meeting should have been taken up at this meeting, was postponed for want of time, and the meeting was adjourned to Wednesday next.

Friday, Jan. 23.—The morning service was conducted by Pandit Sivanâth Sâstri. He preached a sermon on the "Tides of the spirit," how the divine influx visits the soul, and how like good farmers we should timely open all the channels and watercourses of the inner fields, so that the swelling tides of the spirit may find an inlet into them. In the evening was the anniversary of the Students' Service. Pandit Sivanâth Sâstri conducted the service in English and preached a sermon on the Sanskrit text, "I shall not forsake God for he has not forsaken me." Both the service and the sermon were very impressive.

[The following report of the sermon, published subsequently, is too interesting to be omitted.—Ed. *Year-Book*.]

"God has not forsaken me and I shall not forsake him," so cried the Rishis of old. It is not a mere expression of hope, but an affirmation of a solemn conviction. It is the assertion of a spiritual fact—viz., God never forsakes man. God never forsakes man,—what does this expression mean? Explained in a general sense, the truth is so palpable and commonplace that the doctrine is scarcely worth stating at all. For it is a truism to say that every particle of our body, every energy of our mind is kept together by the Divine will, and forsaking by God means their total disintegration, or our utter annihilation. In this sense none of us is forsaken by God—nay, not even the blackest of sinners. But the expression "God has not forsaken me," has another and a loftier meaning. It means that God is always *after us*; he never relaxes his energy in chasing the sinner from heaven to hell till he submits to the terms of salvation. We often hear of a God-seeking man, but we seldom hear of the man-seeking God. Yet it is a fact in the spiritual world. The doctrine is not at all new. What, for instance, is the doctrine of incarnation believed by the orthodox portion of our countrymen and by whole Christendom? The cardinal point in such a doctrine is the idea that God comes down to help weak humanity. Ask a sincere Hindu, and he would immediately tell you that the highest of his Gods came down more than once, subjected himself to the trials and sufferings of human existence, with the object of carrying away the burden of misery that weighed on the world. Ask a sincere Christian, and he would exultingly point to the central figure of his dispensation and declare how God took upon himself the limitations of humanity, how he came down to live and work amongst the sons of men, how he patiently bore the agonies of a most cruel and torturing death—so that our souls might be cleansed by his blood. There is something exquisitely beautiful, infinitely captivating in the idea itself. God is not only *after us*, but his anxiety to save us is so great that finding his children unable to rise, he humiliates himself. It is the mother stooping to lift up the child from the dust. Whether it is necessary for God to suffer humiliation to save his children, or [whether] there are other ways and other laws for man's salvation, is a question which we will presently discuss, but one thing is very clear. This and all kindred doctrines point to the same spiritual truth—viz. God has not forsaken man. A just appreciation of this truth inevitably leads to the spontaneous exclamation—"May I never forsake him"—which means

willing submission to the conditions of salvation. Now the question arises, what are those conditions? How can weak and erring man feel himself elevated, unless God chooses to raise him up? Man surely needs a lifting power, the communication of a new energy, a force coming from without, to impart strength to his shattered resolves. This power is in God, and from God it must be communicated to the soul of man. For the purpose of such communication it is not needful that God should suffer the bonds of flesh, or that he should taste the bitter cup of human woe, but the spiritual experience of every prayerful man amongst us would tell him that there is a Law, by virtue of which the soul is drawn up towards God, as are the waters of the sea towards the moon. This Law of the spirit is the secret and mysterious Law of Love. Love opens the channel of communication between soul and soul. It has an imparting power, which we witness even in our daily intercourse with each other. The Law is the same as regards our intercourse with the Supreme Spirit. What we want for our salvation is the thorough establishment and unobstructed operation of this Law. God is after us. His redeeming grace is ever present at the gate of our soul. It is waiting till we willingly submit to all its conditions. On the side of God there is no remission, no slackness of pursuit, but it is we, who do not bend the knees of our proud will before his redeeming grace. Against this stubborn obstinacy of the unfaithful spirit, the Rishis bitterly cried, and this was the great evil from which they sought deliverance.

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Saturday, Jan. 24.—This was the day of the Utsab. Early in the morning at about 6 a.m., Brahmos, clad in their best, came flocking to the festive Hall, which was adorned with evergreens and flowers, arranged with great taste. Hymn after hymn peeled through the great hall, carrying the souls of the congregated members upward to heaven. At 7 o'clock the service began. It was conducted by Pandit Bijoy Krishna Goswami. The subject of the sermon preached was "How did our old Rishis worship God." After the service had been brought to a close, the ceremony of ordination of the missionaries began. Pandits Bijoy Krishna Goswami, Sivanáth Sástri, Rámkumár Vidyaratna and Sivanárayan Agnihotri were ordained as missionaries of the Sádharan Brahmo Somaj. The ceremony opened with a hymn, and then a paper, containing the charge of the Executive Committee of the Sádharan Brahmo Somaj to the missionaries was read out by Babu Nagendra Náth Chatterji. It was a very instructive and interesting document, clearly defining the duties of the missionaries in relation to the Somaj, and distinctly pointing at some leading principles. After the charge was given, the missionaries individually prayed to God for help in fulfilling the conditions of their trust. After a heart-stirring prayer from the *vedi* [pulpit], the ceremony was brought to a close with a hymn beginning with "O Lord, we humbly beseech Thee to grant us strength, to enable us to fulfil our vow unto Thee." The whole ceremony was so impressive that every one's heart seemed to melt, and the spirit of God seemed to be present in the assembly. The hymn was opportune and soul-touching. The congregation then broke up for about an hour, when members went to their respective homes. At 12 they again assembled for mid-day service. It was conducted by Pandit Rámkumár Vidyaratna and lasted for about an hour. From 1 to 2 was spent in hymns and prayers offered by Mofussil Brahmos. From 2 to 3.30 p.m. the time was devoted to answering theological and spiritual questions; this part of the ceremony was conducted by Pandit Bijoy Krishna Goswami. From 3½ p.m. to 5 Pandit Sivanáth Sástri read out texts from the Hindu scriptures. From 5 to 6 there were hymns and Sankirtans. From 6 to 7 there was a little recreation. At 7 p.m. the evening service commenced. It was conducted by Pandit Sivanáth Sástri. The large hall was crowded to suffocation; although seats for about 800 persons had been provided, many were compelled to sit on the ground. In the midst of this vast assembly the

sweet name of the merciful Father rang through the hall, filling every heart with joy and ecstasy. The subject of the sermon preached was the "Divine Pursuit and the difficulty of escape from it"\* After describing the disobedience of the son and the sustained goodness of the father, when the preacher came to describe the meeting of the father's faithful servant with the disobedient child, many of the Brahmos and Brahmicas were melted into tears, and many of them were heard sobbing aloud. After such a sermon the hymn "How, O Lord, how shall I live without Thee," seemed to be the earnest prayer rising from every heart. Every countenance was lit up with a glow of enthusiasm, and people seemed to be unwilling to leave the hall and return home.

Sunday, Jan. 25.—The morning service of this day was specially held for working men. Babu Nagendra Náth Chatterji conducted the service. A large number of working men, the members of the Baráhanagar Working Men's Club, were specially invited. When they marched through the streets from the riverside to our Prayer-Hall, with the flags of their association flying in the morning air, the spectacle was quite interesting. When they reached the Hall they stood in a body before the building and began to chant some hymns in a chorus, after which they entered the Hall, and Babu Nagendra Náth Chatterji preached a long and effective sermon. Service over, the working men were treated to sweetmeats.

At 2 o'clock there was the annual meeting of the Sádharan Brahmo Somaj. The proceedings opened with hymn and prayer. The annual Report of the Somaj was read and adopted. A number of ladies and gentlemen were elected members. After which came the question of appointing office bearers. . . .

At 7 o'clock the usual evening service of the congregation commenced. As usual, there was a very large gathering. Pandit Bijoy Krishna Goswami conducted the service.

Monday, Jan. 26.—There was morning service as usual, conducted by Pandit Sivanáth Sástri. He preached an interesting sermon on things that are substantial in a religious organization.

At 5 o'clock the members of the Somaj again assembled in the Prayer-Hall to transact the business of the adjourned meeting, and to listen to the annual address of the President, Mr. A. M. Bose. The address, which was delivered in English, was pre-eminently practical in its nature, and contained some of the most useful suggestions for the well-being of the Somaj. The address over, the assembled members went to Beniatola [Lane] for conference and *priti-bhojan*. The conference on the education of Brahmo children was interesting. Mofussil friends from Dacca, Jámálpur, Assám, Midnápur, Matihári, Scinde, and Láhore freely came forward with their opinions. From what could be gathered from the speeches made, some provision for the education of Brahmo children was felt to be a real want, and some very practical suggestions were made for removing this want. In conclusion, the charge of collecting further opinions on the subject and of drawing a scheme, was given to the Executive Committee of the Sádharan Brahmo Somaj. The proceedings of the day concluded with the *priti-bhojan*. About 300 persons were entertained, amongst whom were members from the distant mofussil, from Dacca, Assám, Rungpore, Matihári, Jámálpur, Midnápur, Bálasore, Panjab, Scinde, Bhágalpur, and several other places nearer Calcutta.

Tuesday, Jan. 27.—This was the day for the anniversary of the *Sangat Sabha*. In the morning there was divine service in the new Prayer-Hall, as in the preceding days. At 7 o'clock in the evening the members of the Calcutta congregation assembled to celebrate the anniversary of the *Sangat*. The proceedings commenced with a short service by Pandit Bijoy Krishna Goswami. Pandit Sivanáth Sástri, in a short but impressive speech, explained

\* This sermon contained a sort of parable on the model of the Prodigal Son, which was very touching.—Ed. Year-Book.

the objects of the society, and strongly urged upon the audience the necessity of religious culture as a means of spiritual growth. Pandit Bijoy Krishna Goswami and Babu G. C. Mahalanabis related some interesting anecdotes from their personal experiences of the first *Sangat*, of which Babu Keshub Chunder Sen was the presiding genius. Every one was glad to be told how that little body imparted a sort of new life to the whole movement, and how its leading members have subsequently become sources of Theistic influence wherever their lots have been cast. Everybody seemed to be unanimous about making the *Sabha* more practical and useful in the future. The idea of starting a number of local *Sangats*, in different parts of the town, was also suggested during the course of the discussions. The proceedings terminated with a heartfelt prayer in which every heart seemed to blend.

Wednesday, Jan. 28.—There was morning service as usual. In the evening the adjourned meeting of the Sádharan Brahmo Somaj took place. The "Mission rules" as drawn up and adopted at a meeting of the General Committee, were considered and adopted with a few alterations. Forty ladies and gentlemen were next elected to form the General Committee for this year. The opening of the Theological Class was postponed to Saturday next.

Thursday and Friday were spent in morning and evening prayers.

Saturday, Jan. 31.—At 5 p.m. the ceremony of opening the Theological Class took place at 45, Beniatola Lane. Babu Nagendra Náth Chatterji delivered the opening speech, in the course of which he clearly showed the necessity of establishing such an institution for the intellectual and moral well-being of the Somaj, by examples taken from the history of religious sects. He showed clearly how for want of proper intellectual culture, superstition had taken the place of true religion in several religious societies.

Mr. A. M. Bose, who brought the proceedings of the meeting to a close, remarked that intellectual culture has become imperative on religious societies for two several considerations. One of these, of course, was that of preventing the growth of superstition within the body itself, and the other, and the one more urgent, was that of carrying on a successful warfare against the sceptical spirit of the age. In order to be able to shut in this spirit of doubt within its proper domain, it has become, he said, absolutely necessary that Brahmos should be well replenished with all the various weapons of offence and defence to be found in the arsenal of intellect. Besides, the study of Theology, even for its own sake, he said, was a very pleasant employment, for what could be more happy and cheering than to learn the relation of our sorrow-stricken and heavy-laden souls with the most Powerful and the most Loving of all.

He then read out the names of the young men who had promised to become students of the Institution, and gave an outline of the subjects to be studied in it.

Owing to a variety of causes, the idea of a garden prayer-meeting was given up; so that Sunday, the 1st of February, closed the Utsab with the usual evening service held at 45, Beniatola Lane.

Brahmo friends from the following places favoured us with their company during the last festival :—

Láhore, Brahmográh, Domraon, Dacca, Saidpur, Bálasore, Bishwanáth (Assám), Jamálpur, Bankura, Jamunia, Hezlabutt (Kumárháli Somaj), Chandernagar, Dinájpur, Rájsháhi, Birbhum, Monghyr, Chittagong, Baghachrá, Rámpurhat, Bogra, Haldibari, Lakshmipore (Assám), Bhowanipur, Sháhápur, Chata-Mahestola, Harinábhi, Baripur, Bhágálpur, and Midnápur.

Readers of the above will perceive that although the Sádharan Brahmo Somaj is young as a separate corporation, its members are mostly long-established Brahmos, to whom the principles and traditions of their Church are dear and familiar; while the amount

of organization implied in such a series of meetings as those here recorded, points to a development of religious life and to habits of sustained co-operation which are not signs of a decaying community. This is further illustrated by the interesting Annual Report read at the business meeting of the Somaj, and afterwards published with valuable appendices. The following extracts from this Report will show the chief work accomplished by the Somaj in Calcutta during the year 1879.

"The manner in which the Somaj has worked during the year under review has largely removed from many minds a most mistaken and pernicious notion, that unity of action in religious matters is almost impossible except under the autocratic sway of a specially gifted individual. The breaking down of this idea is a most important achievement in one respect, for it has cleared away a mist of doubt and misgiving from many minds, and infused courage and hope in the place of despondency. In spite of the widest possible freedom of discussion allowed to every individual member, the members of the Somaj have been able to work together like one man. They have sent out missionaries to the remotest parts of the country, have raised large sums, have nearly completed the building of their Prayer-Hall, have framed a Trust-Deed for it, after considerable deliberation; they have established a Library, have regularly conducted their papers, have over-spread the whole country with a net-work of mofussil agents, have carefully attended to the spiritual wants of the different classes of their community, in short, have tried, they trust, not altogether without success, to do what their means and opportunities allowed them."

"The Sādhāran Brahmo Somaj, as at present constituted, consists of three distinct bodies making up the whole machinery. First in order comes the Executive Committee, a body of men annually appointed by the General Committee from amongst themselves, and who are directly responsible for all the executive work of the Somaj. The work of this Committee is supervised by the General Committee in their quarterly meetings, and both these bodies are ultimately responsible to the general body of members, who meet every year and more frequently if occasion demands.

"*The Executive Committee.*—Pursuant to an announcement made in the last Annual Meeting, the General Committee met on the 29th January and elected twelve gentlemen from amongst themselves to form the Executive Committee for the year.

"The first thing that the Executive Committee did after appointment was to form a programme of work for the whole year. This programme included several important schemes of work: (1) Collection of subscriptions for the Prayer-Hall; (2) The building of the Prayer-Hall; (3) The establishment of a library containing religious books; (4) Publication of religious tracts; (5) Opening of a theological class; (6) Framing of a body of mission rules; (7) Promoting religious culture amongst young men; (8) Settling a form of service and *anusthān paddhati* for the Somaj.

"The Executive Committee, including the office-bearers as *ex-officio* members, have regularly met on every Wednesday, besides holding several special meetings on important occasions. There were altogether fifty-five meetings of the Committee during the last year. In many of them the deliberations were carried on till late in the night, and questions of a more important nature have been discussed in several successive meetings.

"The programme mentioned above was steadily kept before view, and steps were from the very beginning taken to carry them into practice, and from the first several Sub-Committees were appointed for the purpose. There were seven such Sub-committees; (1) The Mission-rule Sub-Committee;

(2) The Trust-Deed Sub-Committee; (3) The Building-Fund Sub-Committee; (4) The Prayer-Hall Building Sub-Committee; (5) The *Tattva Kaumudi* Sub-Committee; (6) The Library Sub-Committee; (7) The Annual Report Sub-Committee.

"*The Mission-rule Sub-Committee.*—This Sub-Committee regularly held its sittings; carefully considered all the opinions and suggestions collected at the previous Conference, or forwarded by private members, and framed a body of rules for the training and appointment of missionaries. These rules, after consideration by the Executive Committee, were printed and circulated among the members of the General Committee for opinion, and were considered at their third quarterly meeting held on the 5th of October. By these rules provision has been made for the education and training of missionaries, and their relations with the general body have been clearly defined.

"*The Prayer-Hall Building Sub-Committee.*—This Sub-Committee has acted with really laudable energy. Within the short time allowed them, they carefully prepared an estimate of the probable cost, opened negotiations for a cheap supply of building materials, and were in a position to commence the actual work of building from September last. The rapidity with which the work has progressed reflects great credit on the gentlemen who form the Sub-Committee, and our thanks are specially due to Babus Dinanāth Sen, Nilmani Mitra, and Bhagaban Chandra Bose, but for whose kind assistance the Somaj would have felt considerable difficulty in carrying [on] the work. The first two gentlemen, being professional engineers, rendered material help in forming the estimate and laying out the plan of the building, whilst Babu B. C. Bose undertook the supervision of the work itself. He gladly took the onerous duties in connection with the building work upon his shoulders, thus depriving himself of the hard-earned repose that he was then enjoying from his official duties. By his constant supervision and judicious management he has been able to enforce the strictest economy, and has saved the Somaj much useless waste of money and time which is almost inseparable from such large undertakings, especially when they are executed by public bodies.

"*The 'Tattva Kaumudi' Sub-Committee.*—This Sub-Committee has been able to introduce greater regularity about issuing the Bengali fortnightly journal of the Somaj, called *Tattva Kaumudi*. This journal regularly records the doings of the Somaj in the vernacular, and also discusses the ecclesiastical or theological questions that crop up from time to time. It is gratifying to learn that during the last year the journal has steadily risen in attractiveness, and the number of subscribers has steadily increased.

"*The Library Sub-Committee.*—The progress made by this Sub-Committee is not what could be naturally wished for, and the reason is that there has been increasing pressure during the year on the funds of the Somaj in various other shapes. Yet it is some satisfaction to be able to report that an attempt to collect a number of useful religious and other books has been made, and a neat little library consisting of about 196 volumes, is already in existence. Applications were made by the Sub-Committee to the Adi-Brahmo Somaj and the Somaj of Babu Keshub Chunder Sen, and we may here thankfully acknowledge that both the Somajes responded to the prayer and have contributed their publications gratis. The present idea is to place this library within the reach of the members of the Theistic Society and Students' Service, and make it an important means of promoting studious habits among the members of the Somaj in general.

"*Publication Sub-Committee.*—Of the publication scheme very little remains to be noticed excepting a small book of catechism and prayer for little children, a small Hymn-Book containing some new hymns, and the Brahmo Almanac for 1880. The Committee regret that pressure on their funds, together with more urgent duties, did not allow them to make much progress in this very important department of work.

"*Preparation of Upāsana and Anusthan Paddhati*.—As regards the framing of a new Form of Service and preparation of a Code of Ceremonies, nothing has been done in this direction as yet. The work contemplated is extremely important for the whole body, and requires the greatest possible care and discussion; on the other hand the forms at present observed serve us for the time, and do not much clash against our conscience. Our present policy is to keep up the old traditions of the Somaj, and slowly to modify as causes combine to demand such modifications.

"*The Students' Service*.—Towards the end of April last, a new and useful institution called the Students' Weekly Service was opened by some members of the Executive Committee for promoting the religious culture of the present generation of students. The plan of the service is this. The service to meet every Sunday morning, discourses in English and Bengali to be delivered on religious, moral, and social subjects, the discourses to commence and conclude with prayer and hymns; the subject matter of the discourses to be afterwards published in the form of serials and to be sold at cheap price among students at large. The last part of the plan has not been yet carried out [It has now been commenced.—Ed. *Year-Book*.], but the service meetings have been regularly held. A pretty large number of young men from the Colleges enlisted themselves as members of the Association. They were addressed on several important subjects, such as, 'The grounds of religious faith,' 'Culture as a necessity of religious growth,' 'The necessity and utility of Prayer,' 'Sin, its nature and bearings.'

"*Brahmics Somaj and Ladies' Association*.—Both these institutions form different sides of the same work. The one is intended exclusively for [the] religious culture of Brahmo ladies, the other for promoting general culture amongst the members. The first partakes of the nature of a prayer meeting, held every fortnight, and the other of a ladies' debating society. These were started towards the middle of the last year, and have since regularly met and carried on their work. Some of the lady members formed themselves into a Committee to go about visiting Brahmo families, looking after the education of Brahmo children, and generally taking care of those who needed their help. The work done by the ladies in this respect has not been what was at first expected, but yet we are glad to be able to record that some members of the Committee have faithfully done the duties entrusted to them and have rendered occasional help to their poorer sisters. One noticeable feature in the Association is that some kind-hearted Christian ladies have also gladly co-operated with the social and philanthropic portion of the work by freely joining the Association and also by acting in the Committee. One more feature of the Ladies' Association remains to be recorded. The Association also held regular evening parties once a month to allow the ladies an opportunity of mixing freely in society. This Association has also recently published a book called *Prabandha Latikā*, composed by one of the members.

"*The Theistic Society*.—The last, but by no means the least was the Theistic Society. This society intends supplying a platform for the younger generation of Brahmos to meet and freely discuss all questions of doctrinal and practical importance. The discussions of the last year were characterized by learning, thought, and a thoroughly philosophical treatment of important questions of faith and philosophy. The discussions were carried on on a variety of subjects, amongst which were 'Free will,' 'Conscience,' 'Who is Christ,' 'The relation of human nature to morality,' &c."

Of the working of the three last-named institutions, many interesting particulars are frequently published in the *Brahmo Public Opinion*. From the reports for the present year, I make the following extracts, taking first the Ladies' Association, whose progress seems to be very hopeful.

(*B. P. O.*, April 29, 1880.)—The monthly social gathering of the Bengal Ladies' Association took place on Saturday last. There were about sixty ladies (including children) present, all of whom seemed to have enjoyed the evening's recreation. Some of the ladies took charge of the children, who were entertained by short stories and natural-history pictures. It was announced at the meeting that a library of useful books was in course of formation, and that already some books and journals had been obtained. Several interesting items of news with reference to the general topics of the day were dwelt upon, among which may be mentioned the formation of the new Parliament; the domestic life of the late Prince Consort; the lip teachings of the Deaf and Dumb; passage through the Arctic Ocean; brilliant results of the Matriculation examination of the London University, the first successful student being a lady, besides seventeen passed in the first division, &c. There were as usual music, singing, exhibition of views and refreshment. We are indeed glad to see so many of our sisters gathered in an evening and enjoying themselves in healthy recreation and pleasant social intercourse.

(*B. P. O.*, July 8, 1880.)—At the last discussion meeting of the Ladies' Association, a very useful paper was read by a widow teacher, on "What should be the aims in life of those widows who enter the Brahmo Somaj." She made suggestions, among others, that the widows should be properly educated, and then they should devote their lives in some good work, as training the children in morals, nursing the sick, conducting family prayers, &c. We may earnestly hope that our sisters will take the suggestions to heart. The social gathering held on Saturday before last was attended by about 40 members. The elderly members particularly seemed to evince great interest in looking over the views and illustrated papers, and hearing with deep attention all about the current topics, as well as the popularly treated lectures on birds and the life of plants. The children's gathering took place in a separate room, where some of the ladies took charge of entertaining them by pictures, wooden furniture, &c. There were as usual music and refreshments. All the members seemed thoroughly to enjoy the recreation of the afternoon.

(*B. P. O.*, August 5, 1880.)—On last Sunday (August 1st) was celebrated the first annual foundation-day of the Bengal Ladies' Association. The lady members about 30 in number, besides 20 children, were present on the occasion. Some of the ladies spared no pains to decorate the Hall tastefully with leaves and flowers, and provide refreshments for the members. There was a special short service, as also chanting of hymns, after which some very interesting addresses were read and delivered. It is indeed hopeful to see this useful Association working and marching onward amidst manifold disadvantages.

(*B. P. O.*, Sept. 2, 1880.)—The Ladies' Association is to be congratulated upon the liberal offers made by two of our Brahmo friends. Babu D. M. Dás has expressed his willingness to place one of the Brahmanayi scholarships, *i.e.*, scholarships started in the memory of his late lamented wife,—at the disposal of the Association, to be used in behalf of such widows and others who cannot pay for their education. The scholarship is worth Rs. 10 per month, and will prove a valuable help in the hands of the Association. The other offer is from our friend Babu Sasipada Bānerji. It is in the shape of a silver medal to be annually awarded, according as the Association thinks fit, for the encouragement of female education.

Of the two societies for students, the "Students' Service" appears to be the more popular, its members having gradually increased in number up to two hundred, while three of the addresses given have now been issued as pamphlets. These have not yet reached me, but a few of the newspaper reports are worth extract-



ing as illustrative of the present scarcely-known type of thoughtful religion which characterizes the higher minds in the Sádharan Brahma Somaj.

(*B. P. O.*, March 18, 1880.)—The third meeting of the Students' Service took place on Sunday last. Pundit Sivanáth Sástri delivered a discourse on "Prayerfulness, and how to cultivate it." He enumerated three spiritual tests of the growth of prayerfulness within: (1) increased sensibility of conscience, leading to increased powers of repentance; (2) increased strength or growth in positive purity; (3) habitual leaning on the Divine will. To the last again he applied three tests: (1) invincible faith that God is the support of Truth, Justice, Love, and Holiness—resulting in a steadfast allegiance to these principles; (2) thorough resignation to the will of Heaven in moments of trial and crosses; (3) habitual reliance on the strength and guidance of God in all our hopes of future work and future success. As a practical means of developing a really prayerful frame of mind, he earnestly solicited the students to set apart a portion of their time, every day, for meditation and prayer—and he advised them to have some devotional or spiritual work by their side, which could help their meditations. Meditation and self-examination, he said, should always precede prayer. Self-examination should be conducted in the light of the passages or sentences just then under consideration. One sentence after another from the chosen book should be read and pondered over with prayer for light to see clearly. The full import of the words should be spiritually grasped, and then it should be applied to the reader's individual character, with a view to self-examination and the discovery of his individual wants. Prayer will naturally follow. He illustrated his meaning by quoting a line from one of the Psalms of David, where the Hebrew king speaks of trusting in the Lord. What is meant by trusting in the Lord?—the religious inquirer should cry to himself. What are the principal characteristics of that frame of mind?—What are the fruits borne in character by such a frame? and so on. Let the student ponder on this single expression till he thinks he has fully grasped the meaning. Let him then apply the passage to his soul and ask,—am I one who trusts in God in this sense? Then when he has fairly realized his individual wants, let him pray. As a help to meditation he suggested the necessity of compiling a book consisting of short devotional and moral sentences, culled out of the works of all ancient and modern writers. For the present he advised the use of some book like the collection of Theistic texts from the scriptures of all nations, as published by the Brahma Somaj of India, or portions from the Bible. The "Imitation of Christ" by Thomas A Kempis he considered as one of the best helps to devotion. He asked [advised] every one anxious for the cultivation of a devout and prayerful spirit to be supplied with a copy of the pocket edition of this remarkable book, and to use it, with discrimination, for purposes of meditation and self-examination.

(*B. P. O.*, April 8, 1880.)—The last meeting of the Students' Service was as largely attended as the two previous ones. Some more young men gave in their names as regular members; so that the number already amounts to 85. The discourse delivered was on the subject of the necessity of public worship. It was a significant fact, the lecturer said, that the ancient Aryans of India, and perhaps the ancient Greeks and Romans, had no public worship, properly speaking. Of course there were temples to which people would flock, especially on occasions of festivities; but it was either to witness the worship by a single priest or priestess, or to worship the particular God or goddess individually. Public worship, properly so called, has found its greatest development among the Semitic races; witness Judaism, Christianity, and Mahomedanism. The reason, according to the lecturer, was the preference that the Semitic races always gave to action and to the social mission of religion. In India we have one Supreme God, and a number of minor deities

holding an intermediate position. These minor deities take special interest in their devotees, mingle in their daily toils, lead them to wars and treaties; but not so, the Supreme. He is represented as pure and unconnected, resting, in supreme indifference, in the greatness and sufficiency of his own being. This shows the preference that popular opinion always gives to contemplation and absolute freedom from work. The social aspect and social mission of religion, the conception of it as a regenerating agency is altogether ignored by this philosophy. The point in which Brahmoism principally differs from the ancient monotheism of India, is the recognition of this social mission, wherein also lies the reason of its recognition of the element of public worship. Public worship is necessary for a variety of reasons. (1) It is a means of giving an individual worshipper the invaluable aid of *sympathy*; (2) it is a very good means of personal moral influence and the elevating effect of *example*; (3) it is a means of occasionally rousing people's hunger and thirst after righteousness; (4) it is a training ground for young and inexperienced souls in the matter of devotional and spiritual exercise; (5) it is like a standing heaven-ward call in the midst of the frailties and frivolities of the world. But the reason which makes it specially useful and invaluable to our souls is the action of Divine grace, which it is the means of communicating to our individual spirits. By joining a body of worshippers, a true spiritual fraternity, we place ourselves in contact with souls that are under the operation of Divine grace. In plain words, we place ourselves under the silent and conscious guidance of a living and elevating power that imparts vigour to our slackening will and brings an influx of *purity, peace, and holiness* to our unregenerate natures. This doctrine of divine contact, when viewed in all its bearings, will give a proper idea of the importance and necessity of public worship. But one thing they were all asked to bear in mind. Meeting for prayer did not always mean this influx of lifting power. Men seldom met in [the] proper spirit,—with real depth of hunger and thirst. Nothing was more agreeable in the sight of God and man than a number of *earnest, God-seeking and thirsting* souls meeting together and blending their voices in a chorus of thanksgiving and praise.

The proceedings concluded with a prayer and a hymn which was enthusiastically sung by the audience.

(*B. P. O.*, Sept. 2, 1880.)—At the last meeting of the Students' Weekly Service, the gathering was as usual, about 200. Some more young men enlisted themselves as members. A discourse was delivered by Pandit Sivanāth Sāstri, on the "Cause of Reform in India, and how to promote it." During the course of the lecture the lecturer touched almost every department of national life, political, social and spiritual, and tried to impress on the minds of the audience an idea of the vastness of the field of reform, and briefly suggested some of the ways in which the work should begin. He strongly pointed out the necessity of proportionate energy and devotion. The subject of the next discourse is the "History of the Brahmo Somaj as a reforming body."

Although the new Prayer-Hall was used for the Anniversary Services, it was then only half finished, and it is still (October 1880) far from complete. The Calcutta congregation of the Sādhāran Brahmo Somaj continues, therefore, to meet at 45, Beniatola Lane, where its regular services are held every Sunday evening, and, in addition, on the morning of the first Sunday in every Bengali month. On the three subsequent Sunday mornings the Students' Services are held, usually at 13, Mirzapore Street. At the latter house there is also a daily evening service, and a Sunday School (opened in Nov. 1879) for imparting moral instruction to young boys.

Besides these religious institutions, the purely secular schools mentioned in my last Year-Book as owing their establishment and chief superintendence to members of the Sádharan B. S., continue in full force. (1.) The City School for the higher education of boys, opened in January 1879, has been very successful, both in educational and financial respects. At the Entrance Examination of last winter for the Calcutta University, this school numbered fourteen passed students,—one in the first division, eight in the second, and five in the third. From the Secretary's report, presented on Feb. 28, it appears that "there is one distinguishing feature which marks this school. The parents and guardians of the students have always consulted the teachers about the moral training of their boys and wards, and several of them have expressed their thankfulness to the teachers for the moral improvement of the students." (*Brahmo Public Opinion*, March 4, 1880.)

(2.) The Night School for working men, started in April 1879, in the premises of the City School, by a few of the M.A.'s and B.A.'s of Calcutta, has enlarged its operations by opening branch schools in the suburbs, at Rishra and Bhowanipur, the latter branch being particularly well attended. These schools are under the direction of the "Students' Association," a secular society which contains many Brahmoe among its members, and has taken a manly stand on several questions of moral reform.

The Mission Work of the Sádharan Brahmo Somaj during 1879 was continued on nearly the same lines as that of 1878, of which I reported in my last Year-Book. The four missionaries already appointed (Babu G. C. Ghosh, and Pandits B. K. Goswami, R. K. Bhattáchárjya, and S. N. Sástri) continued their labours as before, as did also those zealous members of the Somaj who, mainly occupied in secular business, employed their leisure time in preaching Brahmoism at home or abroad. All the missionaries visited various Bengal Somajes, conducting service at their anniversary festivals (always by invitation), delivering lectures, and holding prayer-meetings and religious conversations in private families. A few words may be added on the labours of each of the four chief missionaries.

(1.) Babu Ganesh Chunder Ghosh's report for 1879 contains interesting notices of the Somajes visited by him in North Bengal. Those lectures of which he gives the titles were on the following subjects.

At Jalpaiguri.—Every one is twice born.

" "What shall I do with that which does not make me immortal?"  
(An exposition, to a congregation of Brahmica ladies, of the celebrated saying of Maitreyi, the wife of Yájñavalkya).

At Siliguri. — The Religious Progress of men.

At Saidpur. — Knowledge and Religion.

At Khorsedpur.—(To a juvenile congregation.) The Duties of the Boys.

At Ranaghat.—Every one has the seed of religion sown in his heart.

During this period Babu G. C. Ghosh's health was gradually breaking down, and he has latterly quite retired from missionary work.

(2.) Pandit Bijoy Krishna Goswámi chiefly confined his labours, during the year 1879, to the city of Dacca, where he worked most energetically in connection with the East Bengal B. S., of which he is the present minister. Besides this, he twice visited Calcutta, and made two short tours in East Bengal, diffusing wherever he went, new life and energy among the little Brahmo Churches. "His sermons and discourses attracted hundreds of men, and everywhere he was received with warm cordiality by all classes." The Annual Report gives an interesting anecdote of his happy influence in one little Somaj which for some time past had been torn by internal disputes, but which "has been, by the grace of God, benefited by the visit of the venerable Goswámi. His deep piety and his devout spirit and his earnest appeals produced a happy change in the temper of the members. Long-unsettled mis-understandings were healed up, and all sections, both young and old, heartily joined in singing the name of the Divine Father." The Pandit is not an English scholar, but he is a zealous student of the Hindu Shastras, and is said to have "succeeded in illustrating many deep spiritual truths by numerous quotations from these Scriptures. A portion of his learned exposition has been recently published in the shape of a book from Dacca." His position and labours have continued during the present year with no visible alteration.

(3.) Pandit Rám Kumár Bhattácharjya, besides visiting North Bengal, devoted much of his time to Orissa. The following are the titles of his lectures during 1879.

- |                   |   |
|-------------------|---|
| In North Bengal.— | Jalpaiguri.—Progress of Religion.                     |
| "                 | Sirájgunge.—The Life of the Nation.                   |
| "                 | " Piety and Religious Life.                           |
| "                 | Krishnagar.—True Heroism.                             |
| "                 | Darjiling.—Science and Religion.                      |
| In Orissa.—       | Cuttack.—National Character.                          |
| "                 | " Living Religion.                                    |
| "                 | Kendrapará.—Destiny of Human Life.                    |
| "                 | Puri.—The Religion of the ancient Aryan.              |
| "                 | Bálasore.—The Vedas and Upanishads.                   |
| "                 | " Religion as an Elevating Power.                     |
| "                 | " Faith.  |
| In North Bengal.— | Jalpaiguri.—Life or Death.                            |
| "                 | Siliguri.—True Happiness.                             |
| "                 | Fasideva.—Religious spirit and improvement.           |
| "                 | Saidpur.—The teaching of the Upanishads and Religion. |
| "                 | Bágdágrá.—Rise and fall.                              |
| "                 | Sadyapuskarini.—Religious culture.                    |
| "                 | " Progress of the soul.                               |
| "                 | Kákinia.—True Progress.                               |
| "                 | Sára.—Religion and Human Progress.                    |

During the present year, this missionary, in spite of wretched health, has been labouring zealously in Assam, where he used to work some years ago, and "where he is dearly loved by the people." At one place (Dibrughur) "never before visited by a Brahmo missionary," "he has succeeded in establishing a Brahmo Somaj." He has also had the pleasure of visiting a tea-plantation where "a member of the Sádhrán Brahmo Somaj has established a night-school for the labourers, and is trying to lead them to the paths of truth."

(4.) Pandit Siva Náth Sástri's missionary tours have been more distant, during the last two years, than those of his colleagues. In 1878, he visited the N. W. Provinces and the Panjáb. During 1879 his travels "extended over some parts of Bengal and Behár, the N. W. Provinces, the Panjáb, Sindh, Bombay, and Guzerát, a distance taken aggregately of about 5000 miles." On this tour he frequently preached and lectured in English and Hindi, and held discussions with learned Pandits in Sanskrit. The following titles of his lectures are given in his report.

- In Bengal.— Krishnagar.—The Birth of a new Faith from the Ashes of old Superstitions.
- In the Panjáb.—Láhore.—Theism as a Creed and a Church.  
 " The True Basis of Character.  
 " Amritsar.—The Dawn and Decline of Superstition.  
 " The Age of Independence.  
 " Multán.—Faith as a Lifting Power.
- Bombay City.— God as an object of delight.  
 " God as the life of the soul. (Two English Sermons given in the Práthaná Somaj Mandir.)  
 " Education. (An English address to the students of the Elphinstone College.)
- Ahmedabád (Guzerát).— The Nearness of God. (An English sermon in the local Mandir.)
- Central Provinces.—Jabalpur.—Political Agitation as a means of the Political Education of the Nation.
- N. W. Provinces.—Alláhábád.—Why should not educated natives join the Brahmo Somaj?

During the present year Pandit S. N. Sástri has been mostly occupied in Calcutta, both as temporary preacher to the Sádhrán B. S. congregation at Beniatola Lane, and at the weekly Students' Services. He has therefore only made short tours among the Bengal Somajes; but on one of these occasions he paid a very interesting visit to Dacca, when two of his lectures were reported in the local Brahmo journal. The first of these was so characteristic as a Brahmo mission address, that I present it here, slightly abridged from the *East* of March 1, 1880.

## BRAHMOISM AND THE BRAHMO SOMAJ.

The lecturer began by taking notice of an apprehension entertained by a number of hostile thinkers, that the Theistic doctrine, not being new in the world, would share the lot of the other schools of similar thought. It would perish, like the Theistic thought of ancient India, of Socrates, and of Plato, and leave no trace in the shape of an organized body. Only a few years ago, say they, Theism pushed up its head in America, but where is it now? It is hiding itself in dark caves and neglected corners. It does not exist as a Church. What guarantee is there, ask these writers, that the present Theistic movement will not also collapse in time? In answer to such apprehensions, the Pandit said that he did not agree with the above-mentioned writers in thinking that the ancient Theistic schools of thought had entirely failed. In that sense, the new method of scientific investigation enunciated by Lord Bacon might be said to have suffered a collapse, for it has not left anything in the shape of a movement or an organization. As the value of the Baconian method is to be estimated by the general rise of the level of human thought, similarly the effects of the Theistic schools are to be measured by the silent and slow transformation of the religious thought of mankind. But the points on which the Pandit laid principal stress were (1) the peculiar feature of the present movement as a means of spiritual culture, with the recognition of worship as an important element; and (2) its character as a religious organization, with the recognition of the social aspect of that culture. These two features, he said, placed the present movement on an entirely different footing [from the earlier schools], and it should not be judged by the same standard. After dismissing these objections the lecturer went on to discuss the question of the origin of the religious systems and institutions of the world. He considered all the systems, if analyzed, to be based on the instincts of the human mind. Those primeval instincts, in course of time, came to be mixed up with various other truths and collateral doctrines—the aggregate whole of which was afterwards known as a separate system in the world. Curiously enough, these systems, which were first adopted as help-mates of progress, became afterwards fetters to numberless sincere souls. Thus has the thought of mankind been chained down on the same lines for centuries. The utterances of good and pious men, originally given out to help weaker brethren,—to aid in the progress of the race,—have subsequently acted as a dead weight—a sort of incubus, and materially checked that progress.

[After illustrating this by several examples, the lecturer continued as follows :—]

The materialism and scepticism of the present age are, in fact, the revolt of Reason against this tyranny of Faith. The memory of the havoc committed by her who was so long a queen over the thought of mankind, has led her best ally and subject to raise the standard of rebellion, and she has been so far driven into a corner as to be forced to act on the defensive. Such is the state of thought as regards the most momentous questions of religion. Now, more than ever, we see two hostile armies, ranged on two sides, and the hope of reconciliation between them seems to be very distant. On the one hand, the pious and devout spirits of the world, finding the surrender of everything precious, sweet, and dear to their souls, [demanded] as the condition of peace, have chosen rather to form a fresh alliance with superstition, and have given up free-thought in despair; whilst the hosts encamped on the other side—the retainers of science, have given up the exercise of piety and devotion as an enemy of their belief. Theism intervenes at this stage and offers a platform where they can both meet. It equally recognizes the conservative and the destructive forces of society,—the principle of reverence for the past as well as the principle of free-thought to sift, adopt and reject. By virtue of the combined exercise of both these, the system is essentially eclectic. It

has discarded the doctrine of infallible scriptures; hence are some of its principal features,—(1) its catholicity, (2) its independence, (3) the directness of the relationship between the soul and the Deity, (4) and its absolute freedom from all stereotyped and material forms. These features make the present movement significant and attractive. The lecturer concluded by an appeal to the educated public to give that attention to the claims of Brahmoism and the Brahmo Somaj which they deserve; and by exhorting the Brahmos to show by life and deeds, that their faith is a regenerating and redeeming agency, and thereby attract the outside public and bring them within the saving influence of Brahmoism.

The propagandist exertions of provincial Brahmos will be recorded under their several local headings; but one interesting feature of the present missionary revival must be mentioned here,—the zeal shown by a little band of Calcutta students who have been visiting divers villages within short railway distance from Calcutta, holding conversations with the local gentry and peasants, and earnestly pleading the cause of Brahmoism,—frequently with very encouraging results, as the following extract will show.

(*B. P. O.*, May 27, 1880.)—Two new Brahmo Somajes have been established in the course of the past fortnight,—one at Ghurni, in the district of Krishnagar, and the other at Goalundo. It is a happy sign of the times that individual Brahmos are beginning to feel the responsibilities of their religion to be a reality. Some time past, it was tacitly understood that preaching the truth of God's religion was the work of missionaries only. We need not pause here to point out the evil consequences that must have resulted from a continuance of this tacit belief. The establishment of an order of priesthood in the Brahmo Somaj would have been one of the most palpable results. But praise be unto God, that He has made His church steer clear of this rock, so that we now find individual Brahmos fervently taking up the preacher's responsible duties, and guided by His hands, scattering the healing truths of our Immortal Religion broad-cast into this sinful and worldly-minded world. He blesseth those who do His work, and we do not, therefore, wonder that Brahmo Somajes are springing up on all sides in our country, through the activity of this new agency.

The Brahmo Somaj at Goalundo has been established through the agency of those young friends of ours who have obtained permission from Mr. Prestage to travel free in the East Bengal line. We are glad to know that our friends have been energetically working for the propagation of God's Truths along that line, and we have been informed that, of late, they visited Chuadanga, where they held conversational meetings with the principal inhabitants of the district, and after ascertaining the possibility of a Brahmo Somaj being established there, they started for Goalundo. This latter place they visited twice more, and delivered lectures there at the Students' Club, founded by themselves. On the occasion of their third visit, this Brahmo Somaj was established.

Lastly, a few words should be said as to the relation borne by the Sádharan B. S. to the other Somajes. The General Committee consists of 40 persons elected at the Annual Meeting by the assembled members of the Somaj, and in addition, of those members who shall have been duly appointed as representatives of provincial Somajes "which have sympathy with the objects of the Sádharan B. S." The 40 members of the General Committee who were

electd at the Annual Meeting of 1880 come from the following localities :—

Calcutta.. . . .	18
Provincial Bengal .. . . .	14
Assám .. . . .	2
The Panjáb .. . . .	3
Central India.. . . .	1
Western India .. . . .	2

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The Provincial Representatives of this year are 16 in number. With the exception of one from Assám and one from the Panjáb, all of them have been appointed by Bengal Somajes, one of which, the Barisal Brahmica Somaj, has elected a Calcutta lady to represent it. Four other ladies are also on the General Committee; they belong respectively to Calcutta, Barisal, Bogra, and Láhore.

The Provincial Agents of the Sádharan B. S. should also be reckoned as important channels of influence between city and country. At the opening of 1880, their number amounted to 43, residing in the following localities :—

Bengal .. . . .	23
Assám .. . . .	6
Orissa .. . . .	1
N. W. Provinces .. . . .	4
The Panjáb .. . . .	1
Central India .. . . .	2
Western India .. . . .	5
Southern India .. . . .	1

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At the Annual Meeting of 1880, the former Secretary of the Sádharan B. S., the venerable Babu Shib Chunder Deb, was elected President of the Somaj for the coming year, *vice* Mr. A. M. Bose, retired ; Dr. Mohiny Mohan Bose, a very zealous worker, was elected Secretary, and Babus Umesh Chandra Datta and Guru Charan Mahalanabish were re-elected as Assistant-Secretary and Treasurer respectively. For the election of the Executive Committee, "the names of all the male and female resident members of the General Committee were freely balloted, and the twelve gentlemen who form the present Committee were those who stood at the top of the list in the order of majority of votes." Six of these names were newly chosen.

The official organ of the Sádharan B. S. is the *Tattva Kaumudi*, a fortnightly Bengali journal under the management of a Sub-Committee, as already mentioned in the Annual Report. But for non-Bengali readers, whether Indian or European, the most accessible source of information concerning the Somaj is the *Brahmo Public*



*Opinion*, an English weekly general newspaper, conducted by some of the leading Brahmos of Calcutta. Started in March 1878 as a medium of inter-communication between the Brahmos all over India, it publishes a great variety of news concerning the provincial Somajes, as well as the proceedings of the Calcutta committees and societies, whether religious or secular; in addition to which, it gives summaries of general news and discusses questions of social and political reform. This journal has a wide circulation, which it well deserves. When first started, it was somewhat crude in several respects, but during its 2½ years' career, it has gained experience, and has been gradually rising in every way. Some of its leading articles during the past year have been excellent, and a few selections from these will be given further on, in illustration of the faithful hold and enlightened exposition of the normal principles of Brahmoism which characterize the representative teachers of the Sádharan Brahmo Somaj.

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## 2. THE ADI BRAHMO SOMAJ.

The Adi Brahmo Somaj is the historic remnant of the original institution founded by Rám Mohun Roy in 1830. The venerable Debendra Náth Tágore has for some time given up the burden of its management, and the present President of the Somaj is Babu Rájnarain Bose, an accomplished English writer, and long one of the chief pillars of the Somaj. There is also a Managing Committee of ten gentlemen, the Secretary being Babu Jyotirindra Náth Tágore. Besides the President and one of the Committee, three other members of the Somaj are on its list of preachers, and Babu Debendra Náth himself, the *Pradhan Achárjya* (or Chief Minister) as he is often called, occasionally officiates. He is so much loved and respected by all Brahmos, that if he happens to be visiting any country station, the local Somaj eagerly requests his services, to whatever party it may belong; and his preaching is highly valued on these occasions. He is also extremely liberal in giving pecuniary help to struggling Somajes.

The Calcutta congregation of the Adi Somaj meets for divine service every Wednesday evening. There is no school or other institution (except a Library) connected with it. Two periodicals, however, are issued by its members; the *Tattvabodhini Patriká*, a fortnightly religious paper, the organ of the Somaj,—and the *Bhárati*, a monthly magazine, edited by Babu Dvijendra Náth Tágore.

Beyond Calcutta, the influence of the Adi Somaj consists chiefly in the personal sympathy existing between its leading members and those provincial Somajes which have advanced as far as itself beyond the current Hinduism, but are not inclined to go

farther, either in religious observances or in social customs. The Reports of such Somajes frequently mention the kind help received from the Adi Somaj, whether in visits from its preachers, in religious literature, or in pecuniary assistance. In all this, the Adi Somaj has been, and still is, of substantial service to many. And lastly, the fraternal sympathy shown by its leading members, and especially by the generous and spiritual-minded Debendra Náth Tágore, towards the Sádharán Brahmo Somaj (which avowedly holds different views on many important questions of Brahmo policy), is a very pleasing feature in the Adi Somaj, and a happy omen for the future peace and harmony of the Indian Theistic Church.

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### 3. THE BRAHMO SOMAJ OF INDIA.

I take up my report of the Brahmo Somaj of India with the latest of its proceedings recorded in my last *Year-Book*,—the preparations for a Missionary Expedition. Its purpose was thus described in the "Devotional" column of the *Sunday Mirror* of October 12, 1879:—

Go and proclaim me Mother of India, said the Lord to the disciples gathered round Him.

Many are ready to worship me as their Father. . . . But they know not that I am their Mother too, tender, indulgent, forbearing and forgiving, always ready to take back the penitent child. Ye shall go forth from city to city and from village to village, singing my mercies and proclaiming unto all men that I am India's Mother. Let your behaviour and conversation, preaching and singing, be such as may convince those amongst whom you go that you are intoxicated with my sweet dispensation and my sweeter name. . . . And may India, so convinced, come to me and say,—Blessed be thy name, Sweet Goddess! We have seen and heard the Supreme Mother's apostles.

Accordingly a party of twenty-five persons, including nine missionaries, started on the 25th of October, returning on the 4th of December, after having made a circuit which was estimated at about 600 miles. Their daily proceedings were recorded at full length in the *Sunday Mirror*, and the following is given as the final result, which appears to be considered satisfactory by the narrator.

The whole thing, we say with thankful hearts, has been a great and decided success. The Expedition has found a warm welcome wherever it went, and the only thing which the people regretted was the shortness of its stay in each place and the rapidity of its movements. They one and all regretted that the Expedition only came, conquered, and went away. But such was the Lord's command. An enthusiastic demonstration, popular excitement and speedy victory. That was the creed of the preaching army. The object of the Expeditionary movement was not to stay and make converts, to form and organize, but simply to excite and animate the public mind, and cast the seeds of truth on all sides.—The Mother, the Mother, the Mother,—this is the battle-cry with which the Expedition has humbly yet boldly fought to conquer the land, and its success has, therefore, been so great and so glorious.

On the same page as the last sentence, and in the same large type as the other leading articles, the *Sunday Mirror* (of December 14, 1879) published the following manifesto, unmistakably from the hand of Mr. Sen.

#### PROCLAMATION.

To all my soldiers in India.

My affectionate greetings to all. Accept this Proclamation, believe that it goeth forth from Heaven, in the name and with the love of your Mother, and carry out its behests like loyal soldiers and devoted children.

Ye are my soldiers, my covenanted soldiers. Ye are bound to fight valiantly and faithfully under my banners, and no other god shall ye serve. I will give thee victory and glory eternal shall be yours. I have chosen India to show unto all nations the workings of my special Providence in accomplishing national redemption. The British Government is my Government; the Brahmo Somaj is my Church. . . . My daughter, Queen Victoria, have I ordained and set over the country to rule its people, and give them education, material comfort and protect their health and property. . . . Be loyal to her, for the warrant of her appointment bears my signature. . . . Love her and honour her as my servant and representative, and give her your loyal support and co-operation so that she may carry out my purposes unhindered and give India political and material prosperity. . . . Tell all people to come direct to me, without a mediator or intercessor, and accept me as their Mother. The influence of the earthly mother at home and of the queen mother at the head of the Government will raise the hearts of my Indian children to the Supreme Mother, and I will gather them in the Kingdom of Heaven, and give them peace and salvation. Soldiers, fight bravely and establish my dominion.

INDIA'S MOTHER.

It is only after long hesitation that I have decided to reprint this undisguised piece of blasphemy; but that such a document could be published,—and afterwards, alas! defended editorially,—in Mr. Sen's own special English organ, is a fact so fatally significant of his recent course, that it would be dealing unfairly with my English readers to suppress it.

Soon afterwards followed the January Anniversary. Mr. Sen's English address at the Town Hall on "God-Vision in the 19th Century," was very fluent and rhetorical, but contained nothing which calls for special remark. His anniversary sermon in the Mandir, however, was a manifesto of some importance, being a florid announcement of what he called the "New Dispensation" which this anniversary was to introduce. Perhaps the clearest light thrown upon its origin may be gained from the following suggestive "Editorial Note" in the *Sunday Mirror* of Feb. 1, 1880.

We are tired of old things. Those old creeds and old prayers, old men with old hearts, old faces and old aspirations—we are tired of them. It is new life we want. Can any religion give us this new life? Alas! even the Brahmo Somaj has grown old. Its freshness is gone, and its power of giving new truths seems also to have departed. Let our readers accept the cheering message. A New Dispensation has come down upon the Brahmo Somaj which proclaims a new programme to India. Its chief merit is its freshness, and its one watchword is—God, the Mother of India. It preaches no idolatry, no mediation, no miracles, no creed-bound faith. All its changes are rung upon

that single word.—God-Mother! What the Dispensation is, it will be our duty to explain hereafter. Only one thing need be said here. Every thing about it is new.

The Anniversary celebrations by Mr. Sen and his friends included a good deal of open-air preaching and singing, with a procession in which “the air resounded with the ring of the *kurtal*, the trumpets and bugles, newly introduced, sent forth their piercing, deafening notes,” and “the forest of flags reared their heads before and behind.” The *Mirror* (of Feb. 1, 1880) reckons up all the several audiences of the week, and estimates their total number as between twelve and fourteen thousand, adding that “it is a great consolation to think that at any rate above 12,000 people seriously heard the name of Hari at one moment or other during the past fortnight.”

The English reader may here inquire, “Who is Hari, and what has he to do with the Brahmos?” Hari is one of the many names of the god Vishnu, and he never had anything at all to do with the Brahmos until Mr. Sen began to use his name, not without protest even from his own friends. Ostensibly, of course, the name has hitherto been used as synonymous with the One Only God, but whether it is always so understood by Mr. Sen’s audience appears doubtful when we read the following passage in the *Sunday Mirror* of Feb. 15, 1880.

One result of our extensive anniversary programme is that Hindu families have begun to take an interest in our proceedings. Invitations are being received by our missionaries to sing the Name of Hari in their houses.

But this Hinduizing tendency has now gone very much farther, as may be seen by the following article, condensed from the *Sunday Mirror* of Aug. 1, 1880, in which the passages now italicized should be especially noted.

#### THE PHILOSOPHY OF IDOL-WORSHIP.

*Hindu idolatry is not to be altogether overlooked or rejected. As we explained some time ago, it represents millions of broken fragments of God. Collect them together, and you get the indivisible Divinity. When the Hindus lost sight of their Great God, they contented themselves with retaining particular aspects of Him, and representing them in human shapes or images. Their idolatry is nothing but the worship of a Divine attribute materialized. If the material shape is given up, what remains is a beautiful allegory or picture of Heaven’s dispensations. The Theist rejects the image, but he cannot dispense with the spirit of which that image is the form. The revival of the spirit, the destruction of the form, is the work of the New Dispensation. Cheer up, then, O Hindus, for the long lost Father from whom ye have for centuries strayed away, is coming back to you. The road is clear enough; it lies through your numerous Puranas and epics. Never were we so struck with the divinity of the eclectic method as when we explored the gloomy regions of mythological India. The sermons now delivered in the Brahma Mandir are solely occupied with the precious truths discovered therein, and our own occupation is merely to gather the jewels as we go on. We have found out that every idol worshipped by the Hindus represents an attribute of God, and that each attribute is called by a particular name. The believer in the New Dispensation*

is required to worship God as the possessor of all those attributes, represented by the Hindu as innumerable or 330 millions. *To believe in an undivided Deity without reference to those aspects of His nature, is to believe in an abstract God, and it would lead us to practical rationalism and infidelity. Nor can we worship the same God with the same attribute investing Him. That would make our worship dull, lifeless and insipid.* If we are to worship Him, we should worship Him in all His manifestations. Hence we should contemplate Him with His numerous attributes. We shall name one attribute Saraswati, another Lakshmi, another Mahadeva, another Jagatdhatri, &c., and worship God each day under a new name, that is to say, in a new aspect. We do not worship him as a *Yogi* for ever, or as Father, or as Mother, or as Lakshmi, or as Saraswati. *But now the one, and then the other, and so on, beholding our Hari in new garb and in new loveliness for ever.* How bewitching the prospect, how grand the picture!

Mr. Sen aims, however, at cultivating other traditions besides those of Hinduism, and has made a sort of hierarchy of the founders of great religions. With this hierarchy he assumes to place his own followers in spiritual communion, by means of (so-called) pilgrimages,—i.e., services in Calcutta, conducted by himself. The idea was announced as follows in the *Sunday Mirror*.

(Feb. 8, 1880.)—It is proposed to promote communion with departed saints among the more advanced Brahmos. With a view to achieve this object successfully, ancient prophets and saints will be taken one after another on special occasions and made the subject of close study, meditation and prayer. Particular places will be assigned, to which the devotees will resort as pilgrims. There, for hours together, they will try to draw inspiration from particular saints. We believe a spiritual pilgrimage to Moses will be shortly undertaken. Only earnest devotees ought to join.

(Feb. 15, 1880.)—Those among our brethren who have made up their minds to converse through the Lord with the spirit of Moses are requested to go through the requisite preparation and discipline during the next week. On Sunday next they will be called upon to meet on the spiritual Sinai to hold communion with the prophet of the Jewish dispensation.

The spiritual Sinai proved to be the room used as an oratory in Mr. Sen's house to which, on the 22nd of February, the pilgrims duly repaired.

For eight days and nights the Pilgrims dwelt with Moses in his heavenly mansion, and the Lord Jehovah continued to inspire them with the fire of the Mosaic dispensation, renewed and rekindled under the New Dispensation. And then as the last day drew near, the holy spirit of Moses thus spake through the Lord unto the assembled pilgrims.

Here follows a column of poetic exhortation, imitated from the Bible. The next pilgrimage was to Socrates. On March 7, the pilgrims "proceeded solemnly to the Study, chanting a hymn," after which, "the minister began the Invocation thus:—'This is not Calcutta, but Athens; not India, but Greece. The spirit of Socrates is with us.'" On the following Sunday (March 14) there was a pilgrimage to Buddha, and on March 21, the pilgrims visited the abode of the ancient sages and saints of India, "on the Himalayan heights," "and solemnly entered the Vedic sanctuary, 40 centuries old." On August 8 there was a "pilgrimage to

Jesus," and on Sept. 19, "the Brahmo devotees were introduced by the Lord to Arabia's benefactor and prophet," and after the usual Sunday morning service, "they were led by the spirit of God into the heavenly mansions of Mahomet, where they spent some time in acquiring the deeper faith and wisdom of Islam. The Lord interpreted the prophet's true mission and brought it home to the pilgrims."

When we consider what these words mean, and perceive, from the full reports given in the *Mirror*, that the only speaker on these occasions was Mr. Sen, it is impossible to resist the conclusion that these "pilgrimages" are but another form of the same theocratic assumption which originated the "Proclamation" from "India's Mother." A suggestive hint of this occurs in the following utterance which preceded the first pilgrimage:—"Blessed are they who, instead of seeing God through prophets, behold prophets and saints *through the Lord as their Mediator.*"

Many more gleanings might be given from the various sermons, soliloquies, hymns, parables, and "devotionals" of the last twelve-month, in illustration of the "New Dispensation." But enough has been quoted to show its general drift, and it is not necessary to fill-in all the details of this painful picture,—the object of the present section not being to furnish a complete monograph of Mr. Sen's proceedings, but only to sketch that element thereof which concerns the Brahmo Somaj. And now the question arises: How far is the Brahmo Somaj implicated by all this erratic teaching? What acceptance does it find among the Brahmo community? Let the *Sunday Mirror* reply. (Note, as to the first extract, that the "Devotionals" are understood to be always written by Mr. Sen himself.)

(Dec. 21, 1879).—*Devotional*.—Father, we are only a dozen or two of Theists in this land who treat the Minister Thou hast appointed with special feelings of respect and loyalty.

(May 16, 1880).—*We of the New Dispensation*.—We are a handful of men gathered in this Tabernacle of the New Dispensation. Thousands there were in our ranks, but as devotion and faith deepened, and the demands of the Lord increased, sceptics and scoffers, deists and rationalists, materialists and infidels, worldly-minded men and sensualists deserted us. Alas! Our brethren have dispersed in all directions. And our number has thinned away considerably. The Lord has used the winnowing-fan, &c. We are as nothing amid the overwhelming numbers of our opponents."

What "the demands of the Lord" were supposed to be, and in what did "the winnowing-fan" consist, we are afterwards informed in the following frank article.

(Sept. 19, 1880).—*The Church cleansed*.—That winnowing-fan, the Kuch Behar marriage, has done, and is doing, immense good to the Brahmo Somaj by removing the chaff from its membership. Month after month, the sensual and the worldly, the prayerless and the vicious have been purged off. And because of this purging the Church has vastly improved instead of declining. A new fountain of fresh truth seems to have been discovered since, and a new

bee-hive of sweet sentiment. For two years continually there has been an outpouring and outburst of new ideas and new sentiments among the more advanced classes of Theists. The idea of the New Dispensation, the Pilgrimages to the Saints, the Expedition, the Million Divinities in One, the Ladies' Journey to the Spirit-land, all these are the new ideas which have swept over the Brahmo Somaj as an impetuous and irresistible torrent. This overflow of an altogether new life demands explanation. *We point to the winnowing-fan as the cause.* A ponderous mass of infidelity in the shape of unbelief in Providence and inspiration and prophets, in asceticism, *yoga* and *bhakti*, sat as an incubus upon our holy Church, and hitherto prevented its healthy development. . . . In fact, people of all sorts were gathered together in one net, and it was necessary in the interests of the community to segregate them. *In the fulness of time the Divine fiat went forth, and the winnowing commenced.* . . . Only a few, a lamentably small number are found to practise communion and *kirtan*, the higher forms of devotion and love.

The passages now italicized point unmistakably to the real truth. The Kuch Behar marriage *was* a winnowing-fan for the Brahmo Somaj. But what was "the Divine fiat?" Was it that Mr. Sen should marry his child-daughter to a heathen prince, in defiance alike of his own former principles and of the almost unanimous pleadings of his Church? The *Mirror* would doubtless answer *Yes*: such was "the will and commandment [*Adesh*] of his God" (*Mirror* of April 7, 1878), and to doubt this was "unbelief in Providence and inspiration and prophets." Such doubters were "the chaff," "the worldly, the prayerless, and the vicious;"—acquiescence in Mr. Sen's *Adesh*, and a passive acceptance of all his gradually-ascending theocratic assumptions, being "the demands of the Lord," the increase of which has "dispersed thousands," and reduced the minister's following to "only a dozen or two of Theists." And Mr. Sen, in a sermon of this year (*Mirror* of Feb. 15, 1880) went so far as to say, "I believe when the Brahmo Somaj [has] reached its ideal of perfection, there will, perhaps, be but two or three men in it." So little can he reckon upon Brahmic acceptance of his "New Dispensation."

If we supplement these statements with the palpable tampering with Hindu idolatry already noticed, and the complacent favour so often reported by the *Mirror* as being shown to Mr. Sen's preaching by Hindu believers *as such*, we shall scarcely be able to resist the conclusion that he has not only quite ceased to *represent* the Brahmo Somaj, but has gradually come to hold a position entirely different and virtually opposed to it. Indeed, his colleague, Mr. P. C. Mozoomdar, in the January No. of the *Theistic Quarterly Review*, says (p. 27) that Mr. Sen and his friends "are, we presume, not totally disinclined to renounce that name [*Brahmo*] on behalf of those who are indisposed to extend it to them. We are afraid it may come to some such thing in the end."

A few words should be added on the secular aspect of Mr. Sen's party. The Indian Reform Association, founded by him in November 1870, worked actively and usefully for several years, but

gradually declined as the Yoga-and-bhakti movement gained ascendancy. After 1875, the Annual Reports ceased, and in 1878 the Government grant to the Female Normal School was withdrawn, the school being pronounced inefficient. But in October 1878 an attempt was made to revive the Association, and in April 1879 a public meeting was held, Archdeacon Baly being in the chair, when an Annual Report was presented which was quoted in my last *Year-Book*. This year there was an Annual Meeting at the Albert Hall on March 29, 1880, under the presidency of the Bishop of Calcutta. The Annual Report was published in the *Mirror* of April 11, 1880, and recorded an advance upon that of last year in the circulation of the Association's three Bengali journals and the number of pupils in its two schools,—the Albert School for Boys, and the Metropolitan Female School for Girls. In the former, out of 13 boys who went up for the last Entrance examination, two passed in the first division and obtained Government scholarships, four passed in the second division, and one in the third,—seven altogether. The girls' school numbered fifty-one pupils, arranged in six classes. The subjects taught are "English and Bengali, besides history, geography, and arithmetic." The Charity section of the Association also continues, and the "Band of Hope" in the Albert School. All this is creditable, so far as it goes. It may be observed, however, that no attempt is made towards the higher education of women, and that the general tone taken by Mr. Sen's party upon the whole question of female development has been gradually drifting backward, more and more, towards the Hindu type, ever since the Kuch Behar marriage. This is not surprising; but it adds yet another pang to the regret with which the early friends of the Brahma Somaj of India contemplate its virtual submergence under the fatal waves of the New Dispensation.

#### THE SUBURBAN SOMAJES.

The following Reports of some of the leading suburban Somajes are selected, with occasional abridgment, from the Appendices to the Annual Reports of the Sádhrán Brahma Somaj for 1878-79 and 1879-80. The first Report, including three Somajes, is by Babu Kedár Náth Ráy, a missionary of the Sádhrán B. S., and has been translated from the Bengali by a Brahma friend. The other Reports were written in English, and sent to headquarters by the Secretaries of the Somajes themselves.

##### MISSION REPORT, 1879-80.

1. *The Sinduriapati Family Brahma Somaj*.—This Somaj has been regularly going on for the last 16 years. Its fixed time for service is Friday evening. In a certain sense this Somaj may be called a model one. Babu Mani Mohan Mallik, with his son, daughter, daughter-in-law and grandchildren,—all these together have formed the Somaj. Several men and women from outside come and join in the services, but their number has now



been a little diminished, owing to the last agitation in the Brahmo Somaj. The beautiful sight of a father, in the midst of his family, regularly and reverently calling on the name of the Supreme Being, is not often to be seen elsewhere. The natural reverence of the Hindu nation is the chief feature of this Somaj. There is only one want to be seen in this respect, viz., that those *anusthāns* [religious ceremonies connected with birth, marriage, and death] which separate the Brahmo Somaj from the idolatrous Hindu community, have not yet been performed here.

2. *The Suburban Brahmo Somaj, Bhowanipur.*—Many persons from Bhowanipur and other places are members of this Somaj. The greater number of them are College and school students; two or three ladies also come and join in the prayers. This Somaj was in a much better condition when our respected friend Siva Nāth Sāstri resided at Bhowanipur. On his departure it almost ceased to exist. At that time I commenced working here. The two things which I have chiefly endeavoured to inculcate are these,—(1) To know Brahmoism as every one's own religion; (2) to rely upon congregational prayer as a primary and easily-attainable means of grace. In both these respects, by God's mercy, some good results have been obtained. A little thirst after religion and brotherly sympathy have been created among the Brahmos here. They sometimes assemble together to discuss religious matters, and they also have *priti-bhojans* [love-feasts] at each others' houses. And many of them have resolved to undertake the effort and expense of getting a Prayer-Hall built for the Somaj. Formerly they used sometimes to return home without any divine service, for want of persons who could conduct it; but now two or three among themselves perform this duty. They do this when I am absent, and do it well. At present, the Somaj meets at the house of Babu Gopāl Chandra Dās of Porābāzār. It has not been made a branch of the Sādhāran Brahmo Somaj; but it has an entire sympathy therewith.

Chief feature:—Local residents are zealous for its welfare; hence there is good hope of its stability.

My friend Babu Fanindra Mohan Bose is the Secretary and my assistant in conducting the services.

From the Report sent in at the same time by the last-named gentleman, the following details may be added concerning this Somaj.

Though the Somaj was established, or rather revived, in June 1878, yet there was nothing like a constitution in it. To remove this want a meeting was convened on Sunday, the 16th March, 1879, when a constitution was given to the Somaj and a set of rules was passed, and Babu Fanindra Mohan Bose was appointed as the Secretary of the Somaj. At a subsequent meeting, held on the 11th May, 1879, it was resolved that this Somaj would co-operate with the Sādhāran Brahmo Somaj in furthering the cause of Theism; and in accordance with Rule 21 of the Rules of the Sādhāran Brahmo Somaj, Babu Fanindra Mohan Bose was appointed as the representative of the Somaj to the General Committee of the Sādhāran Brahmo Somaj.

The numerical strength of the Somaj up to the date of this report is 26. Besides these, there are others who attend the services in the Somaj but do not desire to form a part of the constituted body.

The Somaj has no building of its own. The weekly services and the meetings of the Somaj are now held at the house of one of its members, Babu Gopāl Chandra Dās, where the Somaj has been transferred in January 1879. The want of a local habitation is now deeply felt, and the members are trying to get a house of their own for the Somaj.

There has been one *Anusthānic* ceremony worth the name. The *Annaprasan* ceremony of the daughter of Babu Fanindra Mohan Bose was celebrated in December 1878, Pandit Siva Nāth Sāstri conducting the divine service.

FANINDRA MOHAN BOSE.

3. *Khidirpur Brahmo Somaj*.—Its services are conducted every Thursday evening in the dispensary of Dr. Baradā Prasād Dās. The majority among the Brahmos are College and school students and local residents. They are of a very independent character. Without waiting for a missionary or a preacher, they have been themselves conducting the services of this Somaj for three or four years. One or two among them are very excellent.

But there are two parties among the Brahmos,—the one entertaining as strong a trust as the other party entertains a distrust in Babu K. C. Sen. This sometimes gives rise to sharp contention, and much pains had to be taken lately to stop this.

Babu Amrita Lāl Bose, a missionary of the B. S. of India, used formerly to come here and conduct the services, but since the Kuch Behar marriage, many Brahmos feel less respect for him, and his visits have therefore ceased.

I have been unable to conduct the prayers since last Jaistha [May-June, 1879], having been forbidden by physicians to go out at night; but I hope to be able to resume the work soon.

On certain special occasions last year, I lectured and conducted services four or five times at the Barāhanagar Brahmo Somaj. But that is not within my regular field of work.

The following are some of the points on which I have dwelt in my discourses at all these Somajes.

(1) For the formation of the holy Brahmo Somaj, the combined exertions of all are necessary, whether they be strong or weak.

(2) The lack of a clever leader forms no hindrance to the path of the preacher of religion.

(3) Worthy society contributes a great deal, no doubt, towards making our life's work and thoughts pure and good; but it is not sufficient to eradicate the roots of sin. Hidden sins will break out if they can find an opportunity; attentive self-examination is therefore necessary.

(4) Immense peace and joy result from humbly taking the shelter of religion. But a slight divergence from it involves the soul in manifold danger.

*Remarks.*—Love to God spontaneously springs up in one's soul on taking the burden of another upon one's own shoulders; hence special benefit is gained by making leisure, amid the press of business, to preach God's Name.

KEDĀR NĀTH RĀY.

#### BARĀHANAGAR BRAHMO SOMAJ.

##### i. 1878.

This Somaj was established on the 4th of July, 1864, and since its establishment has done an immense deal of good towards the improvement of Barāhanagar. Under the leadership of Babu Sasipada Bānerji, the local Brahmos have been to this day trying all means in their power to ameliorate the social, moral and religious condition of their fellow inhabitants, both male and female, and it might be safely pronounced that they have partially, though by no means to the desired extent, succeeded in their endeavours. They have under their management several very useful educational institutions. There is a Girls' School managed by them which is slowly but surely growing in importance every year, the number of its pupils increasing with the increase of its age, and the people taking advantage of it and loving it the more it is growing old. They have a Night School to impart education to the working classes of the place, who having no leisure during day-time, resort to this school at night and are taught there to read, write and cipher, according to their respective capacities. They are taught both in English and Bengali. It might be noticed here that the Barāhanagar Brahmo Somaj has the elevation of the poor for one of its chief aims, and has for that purpose established an association called the "Barāhanagar Working Men's Club," where the working men assemble to hear lectures, secular and religious, to

hold prayer-meetings, and to chant hymns and moral songs. It is quite a scene to see these people thus meet together. This Brahmo Somaj has also a periodical called the "Bhārat Sramjibi" (The Indian Workman), published every month for the use of the poor at large.

Almost all the public institutions of Barāhanagar originally owe their existence more or less to the influence of the local Brahmos, especially to that of Babu Sasipada Bānerji. The "Social Improvement Society," the "Public Library," and the Night School under the management of the Jute Mills Company at Barāhanagar all came into existence through the exertions of the Brahmo Somaj of the place. They have also a District Savings' Bank for the special benefit of the poor at Barāhanagar, and this Bank was opened here by Government through the efforts of Babu Sasipada Bānerji, though the Jute Mills Company have been looking after its management from the very day of its opening.

We have not the pleasure of recording much on the head of *Anusthān* in connection with the Somaj, as only one or two of its members are *Anusthānī* (practical or thorough-going) Brahmos. However, three Brahmo marriages took place under its auspices, and all of them were inter-marriages and widow-marriages. On the matter of charity they regularly give alms to the poor and really needy on the day of their monthly worship, and Babu Bany Madhub Paul, one of its members, bears all the expenses thereof. Besides this they have other occasional acts of charity.

\* \* \* At present the Barāhanagar Somaj has, properly speaking, no place of worship of its own. Its prayer-meetings are now held in the hall of the "Barāhanagar Institute," built for public benefit through the exertions of Babu Sasipada Bānerji, with pecuniary aid chiefly from the late Miss Carpenter, and his other friends in England.

There is no regular constitution in the above Somaj, though the members have been striving to have one ever since they lost their former place of worship. The number of its members is about twenty-five. This number includes the members of the Ban-Hughly Upāsana Somaj, which has been amalgamated with it. This Upāsana Somaj was established by Babu Nagendra Nāth Bhādury.

## ii. 1879.

The Report for 1879, while warmly commending the earnestness and energy of both the minister and the secretary of the Barāhanagar Somaj, laments that these gentlemen did not meet with sufficient co-operation from the members, whose religious life is said to have been less zealous than usual during that year. But the narrator goes on to add some interesting facts which certainly tell in the opposite direction. The first of these was more fully described in the *Brahmo Public Opinion* of August 7, 1879.

"The Brahmos of Barāhanagar have adopted a very happy plan of satisfying the spiritual want of their families and neighbours. Besides the weekly service, they hold daily prayer-meetings at the houses of the several members of the Somaj, where their friends of the neighbourhood join them."

To return to the Annual Report :—

They had several such meetings during the year at Barāhanagar, Ban-Hughly, and Utarparah, the three places being contiguous to one another. It is highly gratifying to observe the interest evinced by the ladies of some of the families not actually attached to the Brahmo Somaj, for such prayer-meetings. The eagerness with which they received the tidings of Brahmo

Dharma was really very hopeful. It should be noted by the whole Brahmo community that if there is religion anywhere in India in all its sincerity and earnestness it is among the women, and that to give Brahma Dharma a permanent footing in the country, it should be extensively preached to them. It is our women who have real piety and real religious faith, and if the truths of Brahma Dharma are imparted to them (which can be very easily done, as has been proved by these family prayer-meetings of the Barāhanagar Brahmos), they are sure to receive them in the heart of their hearts, and the consequence would be that we shall have that steady and unwavering faith and unflinching devotion of our ladies transferred from the idols of Hinduism to the God of Brahmoism. If we can but give them the substance, they are sure to give up the shadow they so eagerly and faithfully worship at present. Surely, this family prayer-meeting movement of the Barāhanagar Brahmos is a move in the right direction and should be followed largely by other Somajes.

Besides the above family prayer-meetings, there have been meetings during the year for the religious improvement of the working-men of the place, in which work Babu Kalachand Ukil has taken much trouble. By his devotedness to the cause, he has endeared himself to the working-men who have joined the movement.

In the last Annual Report, mention was made of a disagreeable state of things in connection with the Somaj Building, the local Brahmos having discontinued holding their prayer-meetings there; but it is a good sign to note that during the year under review, they have commenced to hold prayer-meetings every Sunday evening at the Somaj Building; the morning service, as before, is held in the hall of the Barāhanagar Institute.

At a meeting of the Executive Committee of the local Somaj held on the 4th instant, Sasipada Bānerji has been elected Secretary for the ensuing year.

#### HUGLI BRAHMO SOMAJ.

(1879.)

This Somaj is a Family Prayer-Meeting held at my own residence on every Wednesday evening. Babu Panch Kowri Bānerji generally conducts the service according to the form which obtains in the Calcutta Adi Brahmo Somaj. A few respectable men who have faith in one true God regularly attend its prayer-meetings.

It is not a well-organized Somaj, having a certain number of enlisted members forming themselves into a body and zealously carrying out the work of religion in the locality. It is rather a Family Prayer-Meeting wholly supported by me, and, as such, has done no practical work under the head of educational, social, moral, benevolent or charitable works, save and except a small work of charity (such as bestowing alms, feeding the poor, &c.) on the anniversary day, which took place this year on Sunday, the 13th July last. On that occasion, Babu Sambhu Nāth Gargari conducted the service in the morning, and Babu Becharam Chātterji in the evening, and Brahmo friends from other places were invited and assembled. The expenses of the ceremony were wholly borne by me.

The simple and inoffensive manner of its operation of divine service is liked by many, and even tolerated by the orthodox Hindus, who flock now and then to hear the religious doctrines and sermons read out there.

GOKUL KRISHNA SINHA, *Secretary.*

#### KONNAGAR BRAHMO SOMAJ.

##### *History of the Konnagar Brahmo Somaj.*

1.—*Foundation.*—This Somaj was established at the house of Babu Shib Chunder Deb on the 28th May, 1863. Our venerable Pradhan Achārjya, Babu Debendra Nāth Tāgore, presided at the inauguration.

2.—*Organization*.—At first it was a Prayer-Meeting held every fortnight, that is, every alternate Sunday evening. On the 7th February, 1864, an association, in connection with the movement, and under the designation of "Dharma Sancharini Sabha," was formed for the purpose of discussing religious subjects. It used to meet every other Sunday morning, and so continued till the 30th October, 1865.

3.—On the 12th *Baishakh* 1787 *Sak* (April, 1866) the above association was revived under the name of "Konnagar Brahmo Somaj," the object of which was to adopt measures for the promotion of religion and public good. Certain rules for the conduct of business were framed, and meetings were held on the second Sunday of every Bengali month.

4.—Among the measures taken by the Somaj may be mentioned the following:—

- (a) Congregational meeting for the culture of Brahmoism.
- (b) Payment of schooling fees for a certain number of indigent boys studying in the Vernacular and English schools of the place.
- (c) Giving relief to the poor and helpless in money and cloth.
- (d) Distribution of homoeopathic medicines to the sick.
- (e) A Theistic Library in connection with the Somaj.

\* \* \* 8.—*Correspondence with the Brahmo Somaj of India*.—Between the years of 1865 and 1875, many communications were received from the Brahmo Somaj of India requesting information on various points connected with this Somaj.

9.—*The Marriage Bill*.—A special meeting of the members of the Konnagar Brahmo Somaj was held on the 19th *Bhadra* 1793 *Sak* (August 1871) to consider (1) whether there was any necessity of an act for legalizing Brahmo Marriages, and (2) if so, whether there were any objections to the provisions of [the] Marriage Bill then pending before the Supreme Council. The meeting was unanimous on the first point, but much difference of opinion was observed on the second point;—the majority of the members present thought that the minimum marriageable age of the wife should be 13 years complete instead of 14; and that the declaration [of the parties' ages] required by Sec. 3 of the Bill should be made after the solemnization of the marriage according to the Brahmic rites. These views were submitted to the Government in a Memorial dated 10th September, 1871.

10.—*Anusthān Paddhati*.—On a requisition made by the Brahmo Somaj of India in September 1875, some rules for social observances as *Jātkarma*, *Nāmkaran*, *Bibāha*, *Anteshthi Kriyā*, *Śrāddha*\* in Brahmo households were drawn up, and forwarded to the above Somaj with the Secretary's letter dated 21st *Paus* 1797 *Sak* (January 1876.)

11.—*The Great Agitation*.—When the great agitation in the Brahmo community took place in 1878 consequent on the Kuch Behar Marriage, the Konnagar Brahmo Somaj always sided with the protestors, and supported their views. The Somaj having great sympathy with the objects of the *Sādhāran Brahmo Somaj*, has appointed Babu Satkari Deb as its representative to the General Committee of the latter Somaj under Sec. 21 of its Rules.

12.—*Prayer-Hall*.—Although the prayer and other meetings of the Somaj had been very comfortably held at the house of Babu Shib Chunder Deb, yet it was thought desirable that a separate Prayer-Hall of the Somaj should be erected. . . . The building was completed by the end of 1878, at a cost of Rs. 3309-2-9, of which Rs. 2467-6-3 were realized from subscriptions and other sources, leaving a debt of Rs. 841-12-6.

13.—The Somaj is happy to say that as soon as the above debt came to the notice of Babu Debendra Nāth Tagore, he at once sent Rs. 800 for its

\* These are the *anusthāns* or religious ceremonies practised at birth, marriage, and death. See Glossary for further details.—Ed. Year-Book.

liquidation, in addition to Rs. 500 already paid by him for the building. For this munificence of the Pradhan Achārjya the Somaj owes a deep and everlasting debt of gratitude to him.

14.—*Trustees and Trust Deed.*—At a meeting of the subscribers to the Konnagar B. S. Mandir Fund, held at No. 13 Mirzapore Street, Calcutta, on the 16th February last (1880), Babus A. M. Bose and U. C. Datta, Calcutta, Babus P. K. Bānerji, S. K. Deb and S. P. Deb, Konnagar, were appointed as Trustees to take charge of the Somaj property, and a Trust Deed was read and adopted.

15.—Babu Shib Chunder Deb has granted a piece of land measuring upwards of 16 cattas, of which about 6 cattas have been applied to the Mandir, and the remaining land reserved for the building of a house for the residence of a minister and such other purposes. He executed the Trust Deed on the 8th March last, being the day on which the Mandir was opened to the public. . . . The Trust Deed has since been duly registered.

16.—Since the opening of the Mandir, a minister's house has been built at an expense of about Rs. 500, but no regular minister has yet been appointed. The divine service in the Mandir is conducted occasionally by Babu Umesh Chandra Datta and some other missionaries of the Sādhāran Brahmo Somaj, and generally by one of the members of the local Somaj.

17.—*Rules for the Somaj.*—At the last annual meeting of the Somaj, held on the 11th April last, a set of revised rules for the Somaj was passed, giving it a regular constitution. The following office-bearers were also elected for one year: Babu Shib Chunder Deb, Treasurer; Babu Sat Kari Deb, Secretary.

18.—*Sangat Sabha.*—A Sangat Sabha had been formed, which meets every Sunday afternoon for the purpose of discussing religious and social matters.

20.—*Number of Members.*—There were at one time upwards of 30 members of the Somaj, several of whom have left the place, and some have ceased to attend the Somaj, while two are dead. The present number of recorded members is 25, of whom only four are *Anusthānic* Brahmos, and one Brahmin.

SAT KARI DEB, Secretary.

## EAST BENGAL.

### 1. EAST BENGAL BRAHMO SOMAJ, DACCA.

The Dacca Somaj was founded in December 1846 by the late Babu Braja Sundar Mitter, an estimable Brahmo of the conservative school; and with the two exceptions of Krishnagar (1844) and Midnapur (1845-6), it is the oldest surviving Brahmo Somaj in India after the Adi Somaj. It is a Brahmo station of some importance, and may be said to rank next in vigour and influence after the leading Somajes of Calcutta. Its operations have gradually widened and deepened as years went on. At first it was conducted on conservative principles, but after awhile several changes were introduced. Some of the members "established a branch Somaj where they used to preach Brahmic principles of morality and religion to students every Sunday morning. But as they could not long be satisfied with that sort of preaching once in a week, they established [in 1863] with the aid of Babu Braja Sundar Mitter, a Brahmo school for training students systematically in the principles of Brahmoism." In 1865 a *Sangat Sabha* was formed

by the more zealous members, its object being to promote "the practice of religion in life," and in 1869 a separate Sunday service was established on progressive principles. In the same year a Mandir was erected, and on its opening in December 1869, the Dacca Church was specialized as the "East Bengal Brahmo Somaj." In April 1871, the East Bengal Mission Society was founded, "as a branch of the Mission Society of the B. S. of India," its press organ being the *Banga Bandhu* (Friend of Bengal), started in July 1870. Besides these purely religious institutions, several of the Dacca Brahmos founded, in February 1871, a "Philanthropic Society"—"to do good to the country in various secular ways,"—working here in connection with non-Brahmos also. The President of the Society for several years was Mr. W. B. Livingstone, a warm-hearted Christian gentleman, then a Professor in the Dacca College.

All these societies have been active in their several paths; and the Dacca Brahmos have long held an honourable position as workers in various departments of reform, both religious and secular, as may be seen by reference to my previous *Year-Books*. The Somaj has not, however, been without its internal conflicts. Between those of its members who sympathized with the B. S. of India, and those who preferred a more conservative policy, differences sometimes arose which were not easy of adjustment. These matters gradually smoothed down, however, and things were apparently going on placidly, when, early in 1878, the announcement of the impending Kuch Behar marriage suddenly startled the Brahmo world, and roused a greater storm in the Dacca Somaj than it had known before. The final result was the dismissal of the previous minister, Babu Banga Chandra Ráy (two of whose sermons will be found in my *Year-Books* for 1876 and 1877), and the engagement, in his place, of Pandit Bijoy Krishna Goswámi, the oldest missionary of the Sádharán B. S., and already long known and loved in East Bengal. Of his work since then, I have spoken in my first chapter.

The Dacca Somaj counts also a select number of faithful Brahmos, who form the nucleus of all its vitality and good work. Among these may be specially named Babu Naba Kánta Chátterji, the excellent Secretary of the Somaj; Babu Káli Náráyan Gupta, a neighbouring zemindar, and an occasional preacher at the Mandir,—the worthy father of three Brahmo brides, and two active Brahmo sons; Babus Rajani Kánta Ghosh and Jagat Bandhu Láhá, both transferred from the Government English School at Barisál (whence Babu J. B. Láhá sent me interesting letters which will be found in my first three *Year-Books*); and last, not least, Dr. Prasanna Kumár Ráy of Dacca College. These are among the best known, but Pandit B. K. Goswámi, in his Mission Report of 1878-9, estimated the number of *Anusthánic* Brahmos in Dacca as about

25,—“all their household duties being performed according to Brahmic principles.”

With respect to the position of parties, it may be observed that the adherents of Mr. Sen, in Dacca, constitute a very small minority, numbering only about half-a-dozen. They have lately enrolled themselves as a branch of the B. S. of India, whose recent proclivities they appear to endorse. One of these gentlemen, Babu Durga Dás Ráy, is, however, doing work of a more solid kind also. He has lately started a Minor School, in which, it is said (by the *East* of July 5), that “very young boys are being trained up in a manner quite interesting to them.” This gentleman has written some pamphlets on the *Adesh* question, which will be noticed further on.

With the exception of a single pamphlet issued by Babu Kailás Chandra Nandi in December 1878 (the “Annual of the East Bengal Brahma Mission Society”),—to which I am indebted for the opening details of this section,—the Brahmos of Dacca have unfortunately not yet adopted the useful custom of publishing Annual Reports of their Somaj and its work. My epitome thereof must, therefore, necessarily be fragmentary; but as many of the available fragments are interesting, I present them as follows. They are mostly taken from the *East*, a local English weekly newspaper, edited by Babu Káli Náráyan Ráy. Dacca has also two other journals under Brahma management, one being a Bengali weekly, and the other a Bengali fortnightly,—the latter being the organ of Mr. Sen’s friends.

The Students’ Association mentioned below is, like its namesake at Calcutta, a secular society, but counting many active Brahmos among its members.

(*The East*, March 1, 1880.)—We are glad to learn that the Night School, which was established last year in connection with the Students’ Association, is being more largely attended than before. The school started with some 25 students and a teacher; the students were very irregular and the number fluctuated very much; there are now 35 students on the rolls and the average attendance every day numbers thirty; there are now two teachers. Most of the students are Mahometans, tailors by profession, and there are also some Hindu students who are mostly potters. Those of the working classes only are allowed to join the School: they come to the school at 7.30 p.m., when they have leisure after their daily work is over. We hope the generous public will come forward to help this institution with sufficient funds to carry on the work on a stable basis.

(*B. P. O.*, April 1, 1880.)—At the anniversary of the Students’ Association, prizes were given to the inmates of the Sunday School opened and held under the auspices of Dr. P. K. Ráy, Babu Jagat Bandhu Láhá, Babu Naba Kánta Chatterji and their coadjutors in the good cause.

(*The East*, March 8, 1880.)—An esteemed European gentleman of Dacca happened to remark that Dacca was a town of meetings. There is much truth in his remark. The last week has decidedly been a lecturing season, and remarkable for the unusual activity and excitement created in the minds of the people. Scarcely a day passed without drawing the attention of the



public to meetings and lectures. On Monday last, Pandit Siva Náth Sástri, M.A., delivered a sermon in English, on "God revealeth Himself to those who seek Him," before a respectable audience in the East Bengal Brahma Mandir. On Tuesday, the Philanthropic Society held a meeting, at which Mr. Livingstone delivered a lecture on the "Value of bread-winning education." On Wednesday, Pandit Siva Náth delivered a very able and interesting speech at a meeting of the Students' Association held in the Theatre Hall. The advices that he gave to the students with respect to the scope of their training and education were most valuable, and we have no doubt that they were benefited by the lecture. On Thursday, Babu Ananda Chandra Mitra read a discourse on the "Future of Brahmoism" in the East Bengal Brahma Mandir. On Friday there was a meeting in the Library Hall of the Brahma Somaj, in which important discussions were held for the enlivening and progress of the Brahmic Faith. On Saturday there was a meeting of the College Society, at which Mr. Livingstone delivered another lecture on "Lessons of History."

(*The East*, January 26, 1880.)—The fiftieth anniversary of the Brahma Somaj is being conducted with great *éclat* at the local Somaj. The Mandir has been very tastefully decorated with flags and evergreens. At the very entrance has been placed an arched gate of leaves and flowers, with the two cardinal mottoes of the Church, "One without a second," and "Truth will triumph." The inside of the Mandir, too, has been beautifully adorned with flower-garlands and Sanskrit texts. The compound was illuminated in the evening on the second and third days of the festival, and the whole appearance was rendered grand and imposing. The festival commenced on Friday last, and will be brought to a close to-morrow. On the first day was held the Rám Mohun Roy meeting, which was very well attended. The proceedings commenced with two of Rám Mohun Roy's hymns, after which Babu Govinda Chandra Dás, B.L., offered a short prayer and delivered an interesting discourse on the life and work of the Rájá. He was followed by a few speakers, and the meeting was brought to a close by two more of the Rájá's hymns. The second day was the anniversary day. The morning service was conducted by Dr. P. K. Ray, who delivered an interesting sermon on this occasion. He spoke to the following effect:—

There is a very close and direct connection between the Brahma Somaj and Brahmoism. The relation between the two is of the same nature as that between the human body and the soul or mind. One is known through the other. One is dependent on the other for its growth, life and beauty. However noble, pure and good Brahmoism may be in its origin, people in general will judge of it from the actions of its external embodiment, the Brahma Somaj. Brahmoism, we know, is the religion of God, of heavenly origin; but its earthly dwelling is the Brahma Somaj. For the manifestation of its beauty, glory and greatness to the world, it is entirely dependent on the life and action of its earthly body. Unless [the] Brahma Somaj can set good examples, unless it can do good and noble deeds, and its members lead pure and virtuous lives, none will see the true beauty of Brahmoism. People will and must judge of the indwelling spirit of religion through the external actions and lives which they see in the body or among its professed members. A great responsibility, therefore, rests on all Brahmoe. It is they that constitute the body of Brahmoism. The body must lead a healthy and pure life and perform vigorously all its normal functions. It must avoid and root out all abnormal developments. It must so grow and develop that the heavenly radiance of its indwelling spirit may attract the attention of all, and rouse up those who are sleeping in ignorance, superstition, and indifference. The food of this body is truth, purity and love. God is the source and giver of these. To Him we pray for them. May He grant to the Brahma Somaj abundant spiritual food and a noble life.

The mid-day was spent in the distribution of rice and clothes for the poor and disabled. In the afternoon, Sankirtan was commenced at 4.30, and was continued till 5.45.

The evening service was conducted in English by Babu Jagat Bandhu Lâhâ, M.A., who, after a short prayer, read an elaborate, argumentative and able paper on "Can man do without religion?" He began by stating that a considerable portion of the advanced classes of society evinced a total disregard for religion. . . . Such a result as this was highly to be regretted, and the question naturally arose whether it was possible for man to do without religion.

The lecturer proceeded to show that religion had prevailed in the world from the earliest times, and that it had sprung up independently among the different primitive races of the earth. Its vitality was such that notwithstanding hostile criticism and the frequent demolition of particular dogmas, it had always reasserted its sway and regained its influence. He thus proved that the universality of religion, its independent evolution among the different primitive races of the globe, and its great vitality, showed that its source was deep-seated instead of superficial. He then proceeded to examine human consciousness and showed that mere intellectual culture and the cultivation of the moral feelings could not satisfy the deeper needs of the soul. They required religion for their gratification. This element in the soul was the spiritual sense. It was necessary for the harmonious development of the faculties, that this spiritual sense should be cultivated along with the intellect, conscience and feelings. In cultivating the devotional element, it was necessary to guard equally against mysticism and indifference. The lecturer then refuted the objection that our knowledge being only relative, religion was impossible as the object of it was unknowable. He pointed out that the limits of positive knowledge did not cover the limits of possible thoughts, and that the province of belief was more extensive than the province of knowledge. Having thus proved that religion was possible even on the grounds of experience-philosophy, he showed the necessity of it, first, from the fact that man was a sinful being, and that religion was necessary for his salvation, and secondly, from the inherent sense of justice in man, which proved a moral government of the world and consequently a Moral Governor.

The lecturer then pointed out that religion gave almost superhuman strength to its votaries, and illustrated this statement by the examples of the lives of martyrs. He also showed that the best consolation that man could have in times of trouble came from religion.

The lecturer then proceeded to show that the influence of religion was very great. Even superstitious forms of religion exerted great influence for good. He cited the case of the Roman Catholic religion, and pointed out that the extinction of villenage and the amalgamation of the Norman and Saxon races were due to the influence of that religion.

He then criticized at some length the assertion of Mill that human authority, early education and public opinion, all of which exerted a very great influence on human conduct and human actions, were better able to maintain and improve society than religion. He proved that none of them could possibly supplant religion, which guided and vitalized them all and employed them as its agents.

He answered the objection that religion having perpetrated many evils in its name could not do any good. He pointed out that this objection applied only to the form and not at all to the essence of religion, and that the days of religious bigotry had gone by, never to return.

Last of all, he said that religion was a progressive body of doctrines, and that it would stand in the way of human progress as soon as it became stereo-

typed. He said that in his opinion, Brahmoism had all the elements of a progressive religion, and that it would never be stereotyped.

He concluded by pointing out the good that religion imparted, and exhorting his audience to cultivate it.

(*The East*, October 4, 1880.)—The Eastern Bengal Brahmo Somaj held their autumnal Utsab on the 26th and the 27th September last. On the afternoon of the 26th, there was held an enthusiastic and heart-stirring *Sankirtan* in the compound of the E. B. Brahmo Somaj. In the evening Dr. P. K. Ráy delivered an interesting lecture in Bengali on "Religious Enthusiasm," in the course of which he pointed out the importance of it as a strong indicator of faith and a factor in religious improvement and religious reformation. On the morning of the 27th, Babu Rajáni Kanta Ghosh, B.A., conducted the morning service. In the sermon that was delivered on the occasion, he compared the scenery of the autumnal season with the religious life of man. \* \* \* The religious life of man derives all its beauty and strength from God. By His own light He enlightens men, who must be guided by light divine, if they want to understand religious truths and discriminate right from wrong, and truth from falsehood. Not only should men walk in the light received from God, but they should have their sins burnt away by the fiery heat which emanates from God, and which has the unflinching effect of purging away the sins of man, and enabling him to enjoy the blessed influence of religion, which invigorates the soul and imparts lasting peace. He urged upon the congregation to hold communion with God and receive from Him *Brahmalok* [divine vision] and *Brahmagni* [divine fire], which are essential to the spiritual development of man. The mid-day service and *Dhyan* were performed by Babu Káli Náráyan Ráy. Then Babu Hari Charan Chákravarti, B.L., read and expounded a piece from Theodore Parker's works, and spoke in an earnest manner about the necessity of cultivating piety; Babu Govinda Chandra Dás took as his text, a piece from Dr. Martineau's "Hours of Sacred Thought," and devoutly expounded the principle of complete resignation as a necessity for the religious life of man, and Babu Káli Náráyan Gupta explained some portion of the "Brahma Dharma," each of them concluding with a prayer which was followed by a hymn. With the earnestness and enthusiasm which were infused into the minds of the congregation they commenced *Sankirtan*, which proved a great success. The evening service was conducted by Pandit Bijoy Kriahna Goswami, who, in his sermon, explained the views entertained in the Koran about *nomaj* (prayer); and showed clearly how high and exalted the idea of prayer contained in the Mahometan scriptures was. The way in which the spirit of prayer should be cultivated was very lucidly set forth by the minister. The Utsab was concluded with great enthusiasm on the part of the congregation, who went home all satisfied and enlivened.

## 2. BĀGHÁCHRĀ BRAHMO SOMAJ.

There are about a dozen other Brahmo Somajes in East Bengal, but no systematic reports of them are available since those which I gave from Chittagong and Barisal in my *Year-Book* for 1878. There is an East Bengal Somaj however, whose "short and simple annals" have a peculiar interest, and whose history is substantially told in the following gleanings, which commence with an extract from the *Mirror* of 16 years ago.

(*Indian Mirror*, July 1, 1864.)—In a small village in Eastern Bengal, about sixteen miles south of Goverdanga, forty-two Hindu families consisting of one hundred and sixty-five individuals, have in the course of the last six months openly renounced the idolatrous beliefs and practices of Hinduism and

embraced the saving creed of the Brahmo Somaj. They have already established a branch Somaj where, besides the usual service held on Saturdays, special service is conducted every Wednesday for the Brahmo ladies who congregate in large numbers. A remarkable evidence of their sincerity and consistency in this early stage of their spiritual advancement is afforded by the fact that during the last fortnight, four marriages have been celebrated in accordance with the reformed nuptial rites prescribed by the Brahmo Somaj. What, however, gives peculiar interest to this case of conversion is the enthusiastic piety of the Brahmo ladies and their intense attachment to the rational form of worship they have received, which, our Missionary informs us, "induces them often to forego their domestic concerns to hasten to the spot where the name of the True God is chanted." We cannot but commend these converted families to the sympathy and prayer of the Brahmo community, and well may we congratulate ourselves that so many have been delivered from the curse of idolatry by the grace of the Almighty.

(August 1, 1864).—Referring to the announcement we made some time back of the conversion of forty-two Hindu families to Brahmoism, the *Bombay Guardian* makes the following remarks:—

"We are rather surprised that the name of the village where so many Hindu ladies have been seized with an enthusiastic admiration for Theism should have been withheld. . . . We wish the missionary would give a more detailed account of his method. Does he begin with his doctrine of Intuitionism? Does he read to the villagers passages from Newman and Emerson? Or does he at first content himself with proclaiming the Hindu Theism, merely detaching it from its polytheistic setting? We shall be thankful for reliable information on these points."

We have to inform our contemporary that in the conversion of the forty-two families of Bāgháchrá (that is the name of the village) none of the methods indicated above have been employed. They are poor and illiterate, and none of them can boast of English education, much less of the mysteries of English metaphysics or theology. For some time past they had lost faith in several of the absurdities and errors of Hinduism, and feeling uneasy in this unsettled state, they addressed a letter to the Secretary of the Calcutta Brahmo Somaj, soliciting guidance and advice, in the hope that they might find something to satisfy the cravings of their souls and at the same time a community to join for all social purposes, instead of drawing themselves into a state of isolation. For several months, in the course of which their sincerity and earnestness were fairly examined and tried, no decided step was taken by the Calcutta Somaj. At last a Missionary was sent to them, and their readiness to receive truth was so great that their conversion proved to be a wonderfully easy work. Not only individuals, but family after family came and embraced the solemn vows of the Brahmic Covenant. Nor was their conversion a mere intellectual assent; men and women, the young and old, are all prepared to act up to the strict injunctions of Brahmoism in their domestic and social transactions, setting aside idolatry with all its appendages of pernicious ceremonials and rites. In fact their enthusiasm, consistency and prayerful humility are quite remarkable. . . . Let none now say that the conversion of the uneducated masses of India to the creed of the Brahmo Somaj is a utopian fancy. We are warranted to look forward with intense hope to the time when our countrymen and countrywomen, the rich and the poor, the learned and the illiterate, shall with one accord celebrate the worship of the True God with faith, love, and joy.

(Annual Report of the Sādhāran B.S. for 1879-80).—When the first call from the village came, Pandit Bijoy Krishna [Goswāmī], then a missionary of the Adi Brahmo Somaj (it was before the schism), was sent. After the first schism the Pandit joined the progressive party and once more visited the place along with a few kindred spirits. He settled there, daily living and working

with them, treating their sick and educating their children. This earnest and quiet good work was for a long time disturbed by other duties in connection with the new progressing movement that called away the missionary. The fervid and burning spirit of Bijoy Krishna made itself manifest in other departments of work. He travelled through the length and breadth of East Bengal, carrying the torch of truth everywhere, whilst the chosen and beloved abode of his early operations languished in the general neglect. Then after a period of incessant work and a similar period of indescribable suffering from a most fatal and incurable malady, caused by the overwork to which he subjected himself, the Pandit once more retired to the favourite scene of his early labours as a missionary of Babu K. C. Sen, with a view, perhaps, to spend the rest of his days in repose and quiet work. But the hurricane consequent upon the late agitation in the Brahmo Somaj once more drew him out from his retreat to answer the call of more urgent duties.

The Bágháchrá Brahmos, a whole village full of *Anústháncs*, were not likely to condone the Kuch Behar marriage. Their protest, sent up only a week after the *Mirror's* announcement of the impending event, concluded thus :

The men, women, and children of the Bágháchrá Somaj are all condemning Keshub Babu's deviation from his principles. We send this letter as representative of all the Brahmo men and women of this place.

This was signed by Pandit B. K. Goswámi, then the resident minister, and by Babu Mrityunjay Mallik, Secretary to the Somaj. Since then all the 40 families of Bágháchrá have joined the Sádháran Brahmo Somaj.

A few words must be added in conclusion. In the Register of Brahmo Marriages given in my last *Year-Book*, Bágháchrá is only credited with one marriage (No. 22, March 9, 1868),—though it should be noted that in two other marriages (No. 58, March 30, 1876, and No. 77, Nov. 6, 1877) the brides were named as being Malliks of Bágháchrá. It struck me lately that such an *Anústhánc* Somaj must have celebrated more marriages than those, and I sent an enquiry on the subject to the Secretary, Babu Mrityunjay Mallik, through Babu Shib Chunder Deb. By the kindness of these two gentlemen I am now able to present an authorized list of twelve more Brahmo marriages celebrated by the Malliks of Bágháchrá, which will be found in the "Statistical Tables" further on. It will be observed that four of these took place at Kulbáriá, and five at Sankarpur. These are neighbouring villages, in which the brides happened to live, it being customary to celebrate marriages at the residence of the bride. Babu Shib Chunder Deb adds the following information :—

None of these marriages appear to have been registered. The Secretary gives the following reasons for their non-registration :—The first 8 marriages were performed before the passing of the Act; in cases 9 and 12 [in which cases alone the brides had attained the minimum age prescribed by the Act], no Registrar was available, not any being then appointed to the district in which the ceremonies took place; and in cases 10 and 11 the marriages were celebrated according to the form observed by the Adi Brahmo Somaj without the general consent of the local Somaj.

All the three Bāghāchrā marriages in the previous *Year-Book* List are there marked as registered. It is possible that I may been misinformed on this point in the case of No. 22, celebrated at Bāghāchrā in 1868, before the passing of the Act; but I believe my information was entirely reliable as to the two other marriages, celebrated respectively at Calcutta in 1876, and at Dacca in 1877.

## WEST BENGAL.

There is no Brahma Somaj in West Bengal which holds a corresponding position to that of Dacca in East Bengal, and the Brahma reports at command are of a somewhat fluctuating and disjointed character. There is one, however, which gives a clear account, worth presenting, of the rise and progress of a (conservative) Brahma Somaj, struggling against the constant pressure of Hindu influences. The following report of the Berhampur Somaj is taken from an Appendix to the Annual Report of the Sādhāran B. S. for 1878-79.

### 1. BERHAMPUR BRAHMO SOMAJ.

Berhampur is an old seat of Vaishnavism. The majority of the people here are worshippers of Krishna. Idolatry in all its varied forms prevails among the different classes of Hindus. Before 1862 A.D. no one had ventured to initiate any religious movement that might expose the errors of idolatry and teach people how to worship the Deity. Some educated gentlemen who had taken [up] their temporary abode in this town, felt the want of a public place of worship, but as the orthodox party was very strong, they at first arranged to meet regularly every Saturday evening at a friend's house and there spent a few hours in singing Brahma hymns. In a couple of months this meeting produced marvellous results. Under the edifying influence of the sacred hymns, the gentlemen who gathered regularly every week, made up their minds to organize a prayer meeting. This meeting was first convened on the 19th Poush, Sakabda 1785 [January, 1864], in the lodging of Babu Navin Krishna Bose, then Head Clerk in the Office of the District Superintendent of Police. Babu Navin Krishna was a gentleman of respectable connections, and he took a very active part in the cause which he had adopted. The disadvantages under which the prime movers of this association laboured were by no means inconsiderable. Most of the gentlemen who attended the Saturday evening meeting for singing hymns forsook them, and gradually as it became known that the object of the association was to denounce and discourage all forms of idolatry and to propagate the worship of no other than the Great God who is One without an equal, the orthodox class of Hindus began to look upon it with disfavour, and watched its movements with animosity. Amid these difficulties, Navin Babu applied for co-operation to some of his enlightened friends, who gladly acceded to his request. Thus strengthened, the association boldly commenced its religious operations, and in the course of a few months a number of college boys enlisted themselves as members. The members of the association in their weekly sermons and lectures preached the most catholic and edifying precepts of the Brahma religion, and invited their friends and brethren to join in and share with them the blessings of adoring the Supreme Being in spirit and action. The form of prayer prescribed in the *Upāsana Paddhati* [form of worship] of the Adī Brahma Somaj was adopted. At this time the pupils of the college and

other schools who attended the prayer-meetings were reprimanded by their parents and guardians, and every opposition was offered in the way of their attending the Somaj. To remedy this evil, as well as to prevent the young gentlemen from incurring the displeasure of their superiors, Babu Káli Krishna Chatterji, an active and a zealous Brahmo, opened a branch association, and it was arranged that young gentlemen who found it inconvenient to appear at the prayers held in the parent association would meet here for the purpose of prayer. The Branch Association of the Juvenile members held its first meeting at the house of Babu Káli Krishna Chatterji, on the 14th Ashár, Sakabda 1786 [June, 1864]. Káli Babu set his face against the opposition of the elder members of his family, and he steadily and earnestly went on accomplishing the object he had so willingly undertaken. He freely mixed with his young friends, discussed with them subjects of high religious importance, and brought home to their minds the most edifying precepts of Brahmoism. Thus under the care and active exertions of Babu Káli Krishna Chatterji, the Branch Association went on prospering for some months. At this stage, the members of the Parent Association became numerically strong, and it was felt highly inconvenient to meet any more at the house of Babu Navin Krishna Bose. More accommodation was needed, and a spacious and a better place was sought for. Babu Hari Mohan Mukerji, the then Editor of a local paper, who sympathized with the Brahmos in all their movements, volunteered to let the use of a large Hall in the upper story of the house occupied by him. A few of the influential gentlemen who were held in respect by the Native community, joined the Parent Association at this time, and this circumstance contributed greatly towards its advancement. Their co-operation had also a most salutary effect in abating the ill-feeling which was so long evinced by the orthodox class; and though the animosity did not wholly subside, yet it lost the virulence with which it commenced and continued its hostile operations up to that time. In the meanwhile, the Branch Association wrought a remarkable change in the minds of its adherents; they felt themselves spiritually strong to face any opposition they might meet in attending the Parent Somaj. It was, therefore, thought advisable to amalgamate the two, and act in unison with double strength and spiritual energy. The members of the Branch Association most readily acquiesced in the proposal for amalgamation, and the two were incorporated into one in Sakabda 1787.

The leading members, acting upon conservative principles and adopting an inoffensive course or a *modus operandi* calculated in no way to offend the religious feelings of any class, gradually put an end to all discord and bitter feelings, and secured peace and tranquillity instead, and they now turned their sole attention towards the improvement of the Somaj. They established a Library containing religious books in Sanskrit, Bengali, and English. They published, in 1865, a book containing lectures delivered in the Somaj.

During the last three years, some well-known gentlemen have enlisted themselves as members of the Somaj. Babu Braja Kisor Bose, Babu Krishna Chandra Bānerji, and Babu Hari Krishna Dey, have, since they joined the Somaj, materially contributed to its well-being. Babu Braja Kisor Bose has delivered a course of lectures on the Brahmo religion in the Somaj Hall.

It should be noticed here, that the Adi Brahmo Somaj, from so far back as 1864, has been affording every assistance to the Somaj by sending its Missionary gentlemen from time to time. Among others, this Somaj was greatly indebted to Pandit Ajodhya Náth Pakrasi. His edifying company and animated sermons instilled new life into the members of the Somaj. His untimely departure from this world is deplored by one and all here. Since the demise of the above sincere well-wisher of our Somaj, Babu Becharam Chatterji, with the kind permission of the Pradhan Achárjya of the Adi Brahmo Somaj, has visited Berhampur on the anniversary Somaj days, and

by his learned sermons and lectures full of holy love and sincere devotion, inspired the minds of all with a sincere regard for God and His children. Our gratitude is also due to the Brahmo Somaj of India, whose sympathy it shares in no inconsiderable degree. It has been pleased to send from time to time its Missionary gentlemen, among whom Babu Dina Nāth Mosumdar has rendered substantial service to our Somaj. During his short stay on the occasion of each visit, he has delivered valuable sermons and made most interesting observation on the doctrines of the Brahma Dharma. His company is most edifying and his Brahma Sankirtan is very impressive.

## 2. MISSIONARY NOTES.

The following brief notes will give a bird's-eye view of the principal Somajes in West Bengal. They were written by Pandit Siva Nāth Sāstri, describing part of his missionary tour in 1878, and were published in the *B. P. Opinion* of Oct. 31, Nov. 14, and Nov. 21, 1878. The last five Somajes mentioned are in the ancient provinces of Behār, whose native inhabitants are Behāris or Hindu-stānis; but there are Bengalis proper, scattered all over Behār, Oudh, and the N. W. Provinces, either employed under the railway companies or in the Civil Service, and it is a few among these Bengalis who are the chief supporters of the Brahmo Somajes in those parts of India.

*Rāmpur Hāt.*—The first Somaj that I visited after leaving Calcutta was Rāmpur Hāt. Rāmpur Hāt is one of the principal stations of the East India Railway. The secretary, Babu Jadunāth Rāy, is a zealous Brahmo. The number of members does not exceed six or seven, but many of them seem to be earnest. They have lately built a very beautiful Mandir in a secluded and retired spot. It is the finest that I have seen in the Mofussil. The local Brahmos are connected with some other good works. There is a middle-class English School of which Babu Jadunāth is also the secretary. Besides, chiefly through his exertions and [those] of his friends a night school has been established since last 2 or 3 years. The school is held every evening and about 30 or 50 boys have been admitted. They work in fields and on the line during the day, and attend the school in the evening. The members of the local Somaj supervise the school by turns. I examined some of the boys; they seemed to be making tolerable progress in reading, writing and arithmetic. The Railway Company, I was glad to hear, has granted some aid to this useful institution, in consideration of the indirect help that it gives them in the shape of improved labourers. There is a Sangat or meeting for religious conversation, attached to the Somaj, where the members preside by rotation. Divine service is held twice on Sundays, once in the morning and once in the evening. There is accommodation for ladies; but except on rare occasions no lady seems to attend.

*Bhāgalpur.*—From Rāmpur Hāt I went to Bhāgalpur. Bhāgalpur is the head-quarters of one of the two Commissionerships of Behār, consequently here there are many influential and well-educated Bengalis; some of them driving lucrative trades, some successfully practising at the local Bar, and others holding various offices under the State or the Railway Company. But Brahmoism commands the sympathy of very few of them. The number of members in the Somaj does not much exceed 7 or 8. But the 7 or 8 who are interested in the movement are mostly men of some influence in the station, and are respected by all. Babu Nibaran Chandra Mukerji, M.A., well-known to the Brahmo Somaj by his recent action in connection with the



marriage controversy, is the Secretary of the Somaj. Wise, calm, pious and thoughtful, he is altogether an ornament of our community. For want of a Mandir or Mandap, the Brahmos assemble in his house for purposes of worship. Service is held on Sunday evenings. Besides, family prayer-meetings are held in individual families on behalf of Brahmin ladies, for whom there is no accommodation in the Sunday service. Most of these services are conducted by Babu Rameswar Dás, a zealous and devout Brahmo. He does the work of a Missionary in the little sphere of his action. I stayed four days at Bhāgalpur, and delivered a lecture in English on the "Philosophy of Reform." Babu Nibaran Chandra Mukerji and a few more have since become members of the Sādhāran Brahmo Somaj.

*Monghyr*.—From Bhāgalpur I proceeded to Monghyr. At one time the influence of the Brahmo Somaj was supreme in this place. For a long time that influence has been on the wane, till just at present it is rather in the minimum. Those Brahmos who formed the main prop of the Somaj are now dispersed by transfer and other causes, and the few that are left behind are too weak to exert any steady and appreciable influence. The present number of members does not exceed 11 or 12. The Somaj has a Mandir or rather a Mandap for its house of prayer. Divine Service is held in Bengali, and thrice in the week. Once on Wednesday evenings, and twice on Sundays, in the morning and the evening. Besides these, family prayer-meetings are sometimes held in the houses of individual members. There are only two or three *anusthānic* families. Babu Nabakumār Rāy is the Secretary of the Somaj. Another gentleman deserves special mention. His name is Babu Dwarka Nāth Bagchi. He is also doing much good service in his own way. While at Monghyr we had a prayer-meeting almost every day. Monghyr has thrown open its pulpit to the Missionaries of both parties.

*Jāmālpur*.—From Monghyr I proceeded to Jāmālpur. It is one of the first-class stations of the East Indian Railway Company. The number of Bengalis here is so large that it looks very nearly like a rising Bengali town. The Brahmos here are very energetic and public-spirited. They are connected with many good works and noble institutions, and in many of them they take the lead. The local Somaj has a *Sangat*, and a Charity Section for distribution of charities to the poor. There is a Girls' School, a reading room, a young men's Association; in all these good works the Brahmos take an active part, and work together in a most friendly spirit with the non-Brahmo community. Their zeal and public spirit is highly laudable, but with two exceptions they are rather backward in point of *anusthān*. In the local Mandir there is nice accommodation for ladies, but no lady ever attends. The name of the present Secretary, as I am told, is Babu Ashutoosh Bose; of others, Babu Becharam Chatterji, the life and soul of almost every good work there, deserves special mention.

*Matihāri*.—From Jāmālpur we proceeded to Matihāri. I use the plural form we, because this time my worthy friend Babu Dwarkanath Bagchi of Monghyr kindly accompanied me. Matihāri is situated near the Nepal frontier. The number of Bengalis here is very small, and about nine or ten of them have sympathies with the Somaj. Though the number of thorough-going Brahmos is very small, yet what pleased us most was the fact of Brahmoism having found a place in two families. We were received with open arms by them, and were quite at home in two days. The exemplary hospitality and the most obliging attention of the ladies deserve particular mention, and have left the most pleasing and grateful association in our minds. There is no Mandir or Mandap in connection with the Somaj. Service is held on Sundays at the house of a member. The ladies are always present. The name of the Secretary is Babu Rām Chunder Dutt. We stayed about a week in this station, held family prayer-meeting twice every day, in the morning

with the ladies and in the evening with the members. I had to deliver a lecture in English on the claims of the Brahmo Somaj.

*Báńkipur.*—From Matihári we proceeded to Báńkipur. Here I am sorry I must present a very disheartening picture. Báńkipur is one of the principal head quarters of Behár, the seat of the local College; but the influence of the Somaj here is almost *nil*. It scarcely exists. The few men of influence and position who at one time lent active support to the Somaj have since withdrawn their countenance, and it is languishing. The few who are still members seem to be losing heart, and the little body is without cohesion or vitality. Like the author of the *Castle of Indolence*, who considered “undress” to be the “best dress,” some of my educated friends here consider apathy as the best “state of feeling.” The presence of an active and intelligent Missionary for a pretty long time is the only means of throwing new life into this decaying body. We stayed here four or five days, and [I] delivered a lecture in English on the “Conditions of National Life.”

#### NORTH BENGAL.

The Reports in this section are taken, with occasional abridgment, from the Appendices to the Annual Reports of the Sádharan B. S., for 1878-9 and 1879-80.

##### NORTHERN BENGAL BRAHMO SOMAJ, JALPAIGURI.

###### i. 1878.

2. The Brahmo Somaj of Jalpaiguri was established in March 1869, by the combined efforts of Babus Hari Mohan Chatterji, P. C. Upádhyáya, K. C. Niogi, H. N. Bháduri, R. C. Dichit, and G. C. Ráy. Except Babu Hari Mohan Chatterji, none of these gentlemen, I suppose, were Anusthánic Brahmos, and it was perhaps on this account that during the period of the last nine years, not a single Brahmic Anusthán was performed under the auspices of the Jalpaiguri Brahmo Somaj. The only work done during this period was that a weekly prayer meeting was regularly held in the Somaj, in which the members used to take interest. Nothing in the shape of social reform was ever attempted by the Somaj, and the Somaj itself gradually dwindled almost into nothing, owing to the transfer from this place of many active members. It is also to be mentioned here that no attempt for propagating Brahmoism in this part of Bengal was ever made by the members of this Somaj. It was only after the establishment of the Northern Bengal Brahmo Somaj that any attempt has been made in this direction. I, therefore, now proceed to give an account of the origin of, as well as the works done by, the Northern Bengal Brahmo Somaj.

3. Our minister Babu Chandi Charan Sen, on his arrival at this district, proposed to change the name of the Jalpaiguri Brahmo Somaj to “*Northern Bengal Brahmo Somaj*,” with the view to make it a central Brahmo Somaj, having a resident Brahmo Missionary for the purpose of preaching Brahmoism throughout the whole of Northern Bengal, which comprises the districts of Rangpur, Dinájpur, Pabna, Bogra, Rájsháhi, Saidpur, Kuch-Behár, and Dárjiling. This proposal was in a meeting of the Brahmos of this place, approved and accepted, and consequently as it has been already stated, the “*Northern Bengal Brahmo Somaj*” was established here on the 7th February 1878.

4. It is with very much regret that I have been compelled to observe, that in way of propagating Brahmoism, the Somaj has not been able to do much during the year under report. The great rupture in the Brahmo Somaj that took place during this year, on account of the Kuch-Behár marriage,

occupied for a time the thoughts of the members of this Somaj also, and consequently much of the valuable time was spent in keeping correspondence on that subject with the "Brahmo Somaj Committee." It was not till August last that any Missionary tour has been undertaken under the auspices of this Somaj. On the 13th August, our minister, Babu Chandi Charan Sen, went to Rangpur, and on his way back paid a visit to Gopalpur. The only tangible act done by his Missionary labour was the opening of the new Brahmo Somaj at Saidpur, which took place on the 22nd August last.

5. We have not as yet been able to erect a suitable building for our Somaj, but we intend to do it very soon. Till June last, Babu Dwarka Náth Ráy was Secretary to this Somaj; on his departure from this District, the members have unanimously selected me to fill up the vacancy.

6. We have a *Sangat Sabha* here, established in June last, which is regularly held on Thursday every week. Babu Kali Prasanna Bose is the Secretary to this *Sabha*, which is now held in the house of Babu Chandi Charan Sen.

7. Under the auspices of this Somaj, an attempt has been already made and partially carried out to establish the "Northern Bengal Brahmo Union," the object of which is to secure the mutual co-operation and sympathy of all individual Brahmos and Brahmo Somajes in Northern Bengal.

8. Babu Chandi Charan Sen has been appointed the Marriage Registrar of this District, but as yet no marriage according to Brahmo rites has taken place here.

9. We have been also trying to establish a Brahmo Palli [district or hamlet] here, having the Brahmo Somaj in the centre. This will afford the greatest facilities to the Brahmoes for attending the Somaj. And it is also expected that it will tend to strengthen the ties of mutual friendship and brotherly feelings among the members of this Somaj.

NOBIN CHANDRA GHOSH.

## ii. 1879.

\* \* 2. On the 7th February, the first anniversary of the Northern Bengal Brahmo Somaj was celebrated with great éclat. Pandit Rám Kumár Bhattácharjya, a missionary of the Sádharan Brahmo Somaj, presided on the occasion, and we are happy to observe that the celebration of the first anniversary of the Somaj was a complete success.

3. Immediately after the anniversary was over, Babu Ananda Chandra Ráy, native Doctor, Siliguri, one of the most active members of our Somaj, succeeded to open a new Brahmo Somaj at Siliguri, which is only 28 miles distant from this place, and the terminus of the N. B. State Railway. The weekly divine service of this Somaj is also conducted by him.

4. There has not been any increase to the members of the Somaj. On the contrary, some of the members having left this place, ceased to be members of the Somaj any longer.

\* \* \* 7. It is a matter of deep regret that we have not yet succeeded to erect a suitable house for the Northern Bengal Brahmo Somaj. However, the members of the Somaj are trying their best to raise subscriptions for the purpose.

8. Very great success was achieved by the establishment of the Brahmo párá [or palli] here; all the ladies were regularly instructed in the Brahma Dharma by the late minister of the Somaj, who was now and then assisted by Babu Kali Prasanna Bose in this part of his work.

\* \* 10. During the year, a widow marriage according to Brahmo rites was celebrated on the 23rd August. The bride [was] Srimati Mukhtakesi [Mukerji], and the bridegroom, Haridás Bānerji.

11. During the year under report, the place was visited by the venerable Pradhan Achárjya, Babu Debendra Náth Tágore, and Rev. C. H. A. Dall,

besides several Brahmo missionaries, namely, Pandit R. K. Bhattachárjya, Babu G. C. Ghosh, and Babu N. N. Chatterji of the Sádharán Brahmo Somaj, and Babu Giris Chandra Sen of the Indian Brahmo Somaj. Our revered Pradhan Achárjya visited this place on the 25th March, on which day he held a prayer-meeting in our late minister's house. On the 26th he conducted divine service in the Mandir, and delivered a sermon on the "Knowledge of God," to a large audience composed of many respectable gentlemen, both Hindu and Mahomedan, who were deeply moved by his profound spiritual utterances. In fact it produced a great sensation amongst the people of Jalpaiguri. Moreover, I am happy to observe here that he favoured our Somaj with a donation of Rs. 10 and a present of his valuable work (*Brahma Dharma Byákhyaná*) [Expositions of Brahmoism], for which the Somaj is greatly thankful to him. Rev. C. H. A. Dall visited this place in July last, when he held conversation meeting with the natives, and gave a public address to a mixed audience composed of Europeans and natives, on "Social Reform." Those who were present were greatly influenced by the practical bearings of the lecture. Pandit Rám Kumár Bhattachárjya and Babu Ganesh Chandra Ghosh were invited by the Somaj to conduct Brahmo *Utsavs* and Babu Nagendra Náth Chatterji to conduct a marriage ceremony noticed above. After the marriage ceremony was over, the latter gave an address in Bengali to a large audience on [the] "Educated Class and National Improvement." The lecture was a complete success and gave satisfaction to all who were present. Babu Giris Chandra Sen paid a flying visit to this place on his way to Dárjiling, and gave an address to the public on the "Union of Religion and the World."

NOBIN CHANDRA GHOSH, *Secretary.*

### iii. MINISTER'S REPORT.

The following report will comprise the details of the works done during the last eleven months of the year 1879 (i.e., from February to December last).

The first anniversary of the Northern Bengal Brahmo Somaj was celebrated on the 7th February last. Pandit Rám Kumár Vidyáratna presided on the occasion.

It was quite apparent to me as well as to my friend and coadjutor, Babu Nobin Chandra Ghosh, Secretary to the Northern Bengal Brahmo Somaj, that it would be mere waste of money and labour to preach Brahmoism among those who are entirely steeped in ignorance, and consequently without any sort of intellectual attainments which may tend to emancipate their minds from the wild prejudices and gross superstitions with which they are filled up. An uneducated mind is hardly capable of comprehending the fundamental principles of our religion, which is not, like other systems of religion, based on any shastras or infallible scriptures received directly from God. There can, I think, be no doubt that by preaching our religion to these men, we can only succeed to create among them one or two fanatics who often do greater injury to our church by their fanaticism than even those who are stigmatized as indifferent to religion. Having arrived at this conclusion, we considered it desirable to attempt to introduce education among these ignorant classes of people of Jalpaiguri who were living close to us. And a *Ragged School* for the education of the children of the poor peasantry was established by me in February 1879. It was a part of my plan to introduce moral teachings also in this school.

This school was opened in the beginning of February last, and at first I undertook to pay the entire cost of it. But thanks to the generous public, especially some European gentlemen, the school was fully supported by public contributions, and the little amount of money I advanced at the opening of the school for preparing furniture, &c., was subsequently collected by public

subscription, and so I was not compelled to bear even one-twentieth part of the total expenditure incurred by it.

At the beginning there were ten or twelve boys who alone joined the school. But gradually the number rose to seventy-one or seventy-two, when I found it very difficult to afford proper accommodations for so many children. At last Babu Behari Lal Gānguli, a very good-hearted and well-meaning gentleman of Jalpaiguri, placed at my disposal a small thatched house belonging to him, and from April till October the school was located in this house.

We appointed a Pandit for giving secular education to the boys, and the moral and religious instructions were now and then given by myself as well as [by] Babu Vishnu Charan Chatterji, an Anusthānic Brahmo of Jalpaiguri.

In June last, Babu Kāliprasanna Datta, an undergraduate of the Calcutta University, volunteered his services gratis to this school, and I placed it entirely under his management. As long as he was in charge of this school it was going on splendidly. And I am exceedingly thankful to this young gentleman for rendering me such material help in the management of this Ragged School. But, unfortunately, he was compelled to leave Jalpaiguri in August last, and his defection was a serious loss to the School. At last in October, when I was necessitated to leave Jalpaiguri, I was compelled to abolish the School, as there was nobody else to take charge of its management.

With regard to my works closely connected with the local Brahmo Somaj I need not make any mention of them, because the Secretary to the N. B. B. Somaj has already furnished a separate report on these subjects.

In creating a mutual good feeling and friendliness among the Brahmos and Brahmicas, I am happy to observe that our *Brahmo Pará* has proved a complete success.

During the last eleven months, I visited the following stations, viz., (1) Siliguri, (2) Saidpur, (3) Bāgdāgrā, (4) Rangpur, (5) Sārā, and (6) Natore. To some of these stations I paid more than one visit.

On the 16th February I first visited the Brahmo Somaj of Siliguri, which was established at the beginning of that month by the combined efforts of Babu Ananda Chandra Ray and his friends. Brother Rāmkumār Vidyaratna first formally opened this Brahmo Somaj. I again visited this Somaj on Sunday, the 27th July, 1879, and conducted the divine service in the evening. The subject of my sermon was "Cling close to the rock."

I paid two visits to Rangpur during the course of the year. The first visit was paid on the 24th May and the second on the 31st. On both these occasions I held prayer-meetings there. But I am sorry to be compelled to observe that the state of the Brahmo Somaj here (if it can be properly called a Brahmo Somaj) is very deplorable. In the next year the Sādhāran Brahmo Somaj will do well if any attempt is made by it to revive the Brahmo Somaj of Rangpur.

I paid two visits to the Saidpur Brahmo Somaj. The first visit was paid on the 6th April and the second on the 24th August. This Somaj was going on very well. The members have erected a very small house to hold their weekly prayer-meetings therein. This house, though small, is yet exceedingly neat and very handsome. I was very much obliged to many of the members of this Somaj for their kindness and hospitality.

At Natore there is no Brahmo Somaj, and in fact I could do nothing there. I only stayed a night in the house of a private gentleman, Babu Durga Prasād Lalā. He is a Brahmo, and I held a prayer-meeting at his house in which some three or four gentlemen joined us.

At Sārā, almost all the gentlemen treated me with very great respect, but my stay was so short that I could only propose to them to establish a Brahmo Somaj there. And they agreed to do so, and requested me to pay further visits to that station. But, unfortunately, I was unable to comply.

with their wishes. At Bâgdâgrâ also there is no Brahmo Somaj. But the Munsiff of that station, upon my arrival at that place, called a public meeting and I made a public address on that occasion. The subject was "Our duty towards our fellow brethren."

I cannot finish this Report without making mention of the great help I often received from my friend and coadjutor Babu Nobin Chandra Ghosh, Assistant-Surgeon of Jalpaiguri, who is the life and soul of the Northern Bengal Brahmo Somaj.

After leaving Jalpaiguri, I came to Muradnagar, Tipperâ, on the 13th November last. And on the 25th November I paid a visit to Commilla, the Sudder Station of Tipperâ. On the following day, a public meeting was convened at the house of Babu Mohini Mohan Bardan, B.L., Government Pleader, and on that occasion I addressed the public there. The subject of my address was "Religion is the foundation of all reformation—a religion is the sole reformer of society."

I have not yet been able to do any substantial good to this place. No Brahmo Somaj has been established here. But [a] weekly prayer-meeting is now being held every Sunday at my house; some four or five gentlemen join me in the prayers. Attempt is also being made for establishing a Library of vernacular books here in order to create the habit of regular study among the Bengali youths, who pass the greater part of their time in idle gossip.

CHANDI CHARAN SEN.

#### iv. *Missionary Notes.*

1. *At Jalpaiguri.*—The Brahmo Somaj of this place had been revived under the name of Northern Bengal Brahmo Somaj, through the efforts of Babu Chandi Charan Sen. If the exemplary way in which this gentleman has been spending his time, money and labour for the furtherance of the cause of the Brahmo Somaj, were imitated by every individual, freshness and life could be perpetuated in every Somaj without the help of any itinerant missionary. Through the energetic efforts of this gentleman, the Brahmos of the place have bought a few *bighas* of land, and have got up a Brahmo quarter, where some of them have raised their habitations. Immense amount of good may result from this arrangement, but I am of opinion that it cannot be all unmixed good. By such an arrangement, the Brahmos can ensure seeing each other very often, and the Brahmoics can have the satisfaction of seeing the rigours of their zenana prison relaxed. But by such an arrangement, the Brahmos separate themselves from the Hindu society more widely than they need do, and so they cannot keep an eye upon their Hindu neighbours. Assistant-Surgeon Babu Nobin Chandra Ghosh is the Secretary of this Somaj. He is an energetic and prayerful Brahmo, and his spare time is devoted to the well-being of the Brahmo Somaj in an exemplary manner. Seven or eight regular worshippers assemble every Sunday at a fixed place, and the Divine Service is regularly conducted there. It was on the occasion of the New Year's Day Utsab, that I was invited by the Somaj. The Utsab ceremony commenced on the 18th of Baisakh, and Chandi Babu conducted the service in the morning. The mid-day was passed in reading and discussion, and the afternoon in Sankirtan. The evening service was conducted by me, the subject of the sermon being "Every one is twice born." On the day of the Utsab, Babu Vishnu Charan Chatterji, the Head Pandit of the Vernacular School, read an essay. On the following Tuesday a Brahmoica Somaj was held, in which the text, "What shall I do with what does not make me immortal," was expounded.

2. *At Siliiguri.*—Babu Ananda Chandra Rây is the life and soul of this place, and he takes a great interest in propagating Brahmo faith over that part of the country. My stay here was very short, and a lecture was delivered here on the "Religious Progress of men." The number of members of this Somaj is rather small.

3. *At Saidpur*.—I stayed here for two days, and on the first of these two days conducted the divine service at a meeting of a few friends; on the second, I delivered a lecture on "Knowledge and Religion." Babu Kailash Chandra Sen is the Secretary and Minister of this Somaj, and through the energetic efforts of Babu Dina Nāth Gānguli, an Association has been established here which does much good.

*Nator*.—There is no Brahmo Somaj in this place. I stopped at the house of Babu Durga Prasād and prayed with a few friends in the evening.

*Sará*.—I came to this place on the day following, and stopped at the house of Babu Bipin Chandra Ghosh. A meeting was convened, and the local gentry gladly responded to the call of establishing a Brahmo Somaj there. About Rs. 20 were subscribed on the spot for the construction of a prayer hall there. But owing to the transference of Babu Bipin Chandra Ghosh, the proposal has, I hear, come to nothing.

*Silaidaha*.—From Sará I came down to Calcutta, and from Calcutta I was invited to this place. It is in the Zemindári of Babu D. N. Tagore, and the officers of this Zemindári Court of this place are mostly Brahmo. Although there is no regular Brahmo Somaj here, the Annual Utsab of this place is celebrated here with great *éclat*. I reached this place on the 15th Jaistha. The Utsab began on the day following and was conducted by me. There were held morning and evening services. Alms in the shape of rice and pie were distributed to the poor in the mid-day, and in the afternoon Nagar Sankirtan took place and then the Utsab was brought to a close with a *Pritibhojan*.

On Sunday following I conducted the Utsab of the Balya [Juvenile] Somaj established by some energetic boys of Khursedpur. Babu Tarakdás Adhicary, B.L., encouraged these boys, and his brother Babu Shámá Chandra Adhicary made all arrangements for the Utsab. The subject of the sermon preached was "The duties of the boys." Babu Shámá Chandra Adhicary prayed fervently for his friends, and then the Utsab was brought to a close after Sankirtan.

GANESH CHANDRA GHOSH.

## 2. DARJILING BRAHMO SOMAJ.

i. 1878.

The present Darjiling Brahmo Somaj was established on the 20th January 1877. Before this time, there was another Somaj here, which, however, was not in existence for more than six months, and of which no records can be found as to the exact date of its establishment, the date from which it ceased to exist, the numerical strength of its members, the forms and ways of worship conducted, &c., &c.

The present Somaj, yet an infant institution, owes its origin and existence entirely to the ceaseless and indefatigable exertions and untiring zeal of its founder, Babu Rádhá Nāth Ráy, the present Secretary and Minister, a dutiful and devoted servant of God. He first established the Somaj with four or five of his friends as worshippers, in his own dwelling-house, holding Divine service every Saturday evening. After a few months, a house was hired for the purpose of holding Divine service, where it is conducted every Sunday evening up to the present day.

Up to August 1877, the number of regular worshippers was never more than half a dozen: when the advent of some Bengali youths in the N. B. S. Railway Offices, by the opening of the line, brought in a fresh set of worshippers, who swelled the numbers to upwards of a dozen. The visit of the learned Brahmo Missionary, Pandit Rám Kumár Vidyaratna, just at this juncture, gave a fresh impetus to the efforts of the Brahmos here.

Up to the time of the first anniversary, the Somaj had nothing like a constitution, nor were there any fixed and well defined rules and regulations for conducting its business. It was virtually a prayer-meeting. But as the

most unfortunate Kuch Behár marriage put a great pressure of business upon the head of this infant church; and as the public exposure of the utterly unconstitutional ways in which the Brahmo Somaj of India was all along carrying on its business, made us ashamed as Brahmos; we felt it extremely important to have a constitution for our Somaj. Mainly through the exertions of one of the newly-come members, this constitution was formed on the 19th May 1878; the present Secretary and Minister, the self-same person, was confirmed in his posts, and rules and regulations for the eligibility of members and for the conduct of all sorts of business of the Somaj, were framed and passed. Fourteen members were registered according to the newly-framed rules, of which two have since resigned, and two have gone down to follow their respective callings. Some of the old worshippers, who joined the Somaj only as a matter of fashion, or because they liked to attend Brahmo services or chant Brahmo hymns, were displeased with the introduction of a constitutional form, and have since left the Somaj. But the new members have introduced new life, vigour, and usefulness into the church, much of which is owing to the second visit of the Brahmo Missionary above named.

Since the introduction of the new constitution into the Somaj, its members have actively engaged themselves in the task of erecting a building for the Somaj. Best thanks of the Somaj are due to European and Native gentlemen here and abroad, and [to] some of the Mofussil Brahmo Somajes for their munificent contributions to the building funds of the Somaj.

This Somaj strongly protested against the marriage of the eldest daughter of Babu K. C. Sen with the minor Prince of Kuch Behár, and all along co-operated with the noble objects and doings of the Brahmo Somaj Committee (lately dissolved) of Calcutta. It communicated its fullest sympathy with the objects and establishment of the Sádharan Brahmo Somaj of Calcutta; and has since been trying also to co-operate with this body. Some of the members of this Somaj have already become members of the Sádharan B. S.; and it is now formally affiliated with and has appointed its representative to the Sádharan Brahmo Somaj of Calcutta.

TRAILOKHYA NÁTH CHAKRAVARTI.

## ii. From Dec. 1878 to Nov. 1879.

1. In my last report in November 1878, I wrote that the members of the Somaj were actively engaged during the latter half of the year in the task of erecting a Somaj Mandir; and it is no exaggeration to say that this was the all-engrossing subject with them for nearly the whole of the year under report. But it must be said in justice to them that, unlike other Mofussil stations in the country where building materials can be had on order, one desiring to build a house here must have to look personally to each item of work:—stones to be quarried and blasted and split; bricks to be made under the most inclement sky of a hill station like this; and last though not least, timber to be felled and sawed and shaped, and carried from forests near the foot of the hills up to a perpendicular elevation of nearly 6000 feet (of course if you would choose to have the solid *sal*). All these various departments of work were at once set on foot in January 1879 (brick-making having commenced a month earlier), and vigorously followed up till the building itself was commenced on the first day of April 1879, to the great rejoicing of the working members. The ceremony of laying down the foundation stone was duly solemnized on the first day of the Bengali year 1286, corresponding to the 13th of April 1879. When the building was in a state of rapid progress, allow me to notice another important fact here; it was the visit of the Maharshi Debendra NÁth Tagore early in April 1879. When we were eagerly expecting him here, news reached us of his having taken up quarters at Sonadaha, 9 miles down from Darjiling. A deputation, consisting of the Secretary, the Assistant Secretary and another member, at once started for



Sonadaha to welcome the Pradhan Achárjya, who gave them cordial reception and an assurance of coming up here at least for a month; and having been solicited by the deputation to preside at the consecration of the new Mandir, he requested them to push on the works so as to have the consecration solemnized by the 2nd or 3rd week of June. This had a telling effect upon the members, and the remainder of the works having been speedily followed [up], the Mandir was ready for consecration at the appointed hour.

2. The Second Anniversary festival of the Somaj having been deferred till the completion of the Mandir, it took place along with the consecration on the 28th, 29th and 30th of June; and as besides the Pradhan Achárjya, Pandit Rám Kumár Vidyaratna and Rev. C. H. A. Dall, M.A., were also here on recruiting health, they also lent their helping hands in the programme of business on the occasion. The Rev. C. H. A. Dall delivered, on behalf of the Brahmo Somaj, a series of four lectures on "the Recent Conflict in the Brahmo Somaj," "Salvation," "Conscience," and "Christ," crowning all by his consecration sermon.

3. The opening of the New Mandir and the visit of the Venerable Pradhan Achárjya have had some effect in the weekly attendance of the Somaj. The Maharshi, though at first hoped of staying here not more than a month, lived with us for more than six months, and, in spite of the severity of weather and his broken health, was kind enough to almost regularly preside over our weekly services in the Mandir throughout the time; and imparted valuable instructions and life-giving truths to his audience. The effect of his stirring sermons, even at such old age, might well have been judged by the eagerness and wrapt attention with which the whole audience, consisting of members and outsiders, always heard him. It was only for his convenience that the time of holding service in the Mandir has been lately changed from evening to morning.

4. There have been seven sittings of the Sabha during the year, including one special and the Annual. There was only one sitting of a Building Committee, formed in March last with the hope of facilitating the works; but as it was soon found that nothing more substantial than mere exchange of words was to be derived from it, it was speedily dissolved. According to the last year's report there were 10 members in the list; of these, 2 having this year left the place in pursuit of their avocations of life, and 4 new members having been added, there are at present 12 in the rolls. The principal changes introduced in the Somaj during the last Annual Meeting are, the formation of an Executive Committee, and the election of a group (or *Mandali*) of 4 ministers instead of one as was before; and it is not yet time to estimate the good or otherwise that will accrue from them.

5. There has been no addition in the number of *Anusthánic* Brahmos, nor the performance of any *Anusthán* during the year. There has been a birth of a son of one member, and no death. Seven out of twelve members of the Somaj are also members of the Sádharán Brahmo Somaj, and it may be hoped that the other five will also be enlisted during the next *Mághotsab*.

6. Babu Mati Lál Haldár, an old member of the Somaj, has been, though hard worked in other spheres of life, engaged in propagating the truths of Brahmoism—as far as his means would allow—among the Nepali *Kabirpanthis* of these Hills, a class of invulnerable Hindu bigots, to persuade whom to our faith he has already sent to press a small pamphlet on the "Principles of Brahmoism," in the Nepali language, of which he has a good knowledge. Among the four recent additions to our membership, the two Nepali young men are the fruits of his zealous exertions in this direction, for which the Somaj expresses its gratitude to him.

\* \* \* 10. In conclusion, we express our heart-felt thanks to all the kind-hearted donors for having helped us in the erection of a "Temple of God in the Himalayas."

T. N. CHAKRAVARTI, *Assistant-Secretary.*

## ASSAM.

In my last *Year-Book* I mentioned the death of a young missionary, Pandit Padmahás Goswámi, who was a native of Assam, and laboured among his own people. He began to preach in Dec. 1874, and died in April 1879. The Annual Report of the Sádharan B. S. for 1879-80 thus commemorates him:—

In his own country, and in the midst of dreadful difficulties, this zealous member of our General Committee was fighting single-handed for the cause of truth. He was alone in the field of work some years ago, but his earnestness and devotion gained him a band of friends who are now carrying on the work he had only commenced. The little leisure he could snatch from his secular duties he devoted to writing and preaching. He used to make tours from place to place, encouraging the fainting and strengthening the weak. By precept and example he led the van of progress in that province, and it was through his influence that the days of social and religious reform were dawning upon the province of Assam. He was below thirty, and his premature death is deeply mourned by a very large body of admirers and friends. May Heaven shower His blessings on his departed spirit.

The first of the following Reports was written by this young missionary. As it briefly sketches the general history of Brahmoism in Assam, I present it in preference to his own spirited Missionary Report, sent in at the same time,—for which I am sorry to have no room. Both these, and also the Report of 1879 by his successor at Nowgong, are taken from the Appendices to the Annual Reports of the Sádharan B. S.

## NOWGONG BRAHMO SOMAJ.

## i. 1878.

When Rájá Rám Mohun Roy preached Brahmoism in Calcutta, an Assamese nobleman (by birth a Brahman) had the good fortune to be in his company (nay, his disciple as some say) for some two years. He used to attend the prayer meetings which the Rájá held in his house at *Manicktola*. He returned to Assam, but did not live long to try for the spread of Brahmoism. He was above the prevailing notions of the people in religious and social matters, and was the first Assamese who did not scruple to mess with Europeans. He brought the light of Rájá Rám Mohun Roy's teachings to this country. It remained quiet for some years. In 1863, a native of this country asked the Secretary to the Brahmo Somaj of India to send a Missionary to Assam, but the reply received by him was, that there were so few Missionaries at their disposal, and that the claims of Bengal were so [much] greater that they could not spare any for service in Assam.

Tea industry and the establishment of schools on an improved system, attracted many religious and energetic young men from Bengal. Wherever they proceeded, many of them commenced their labours as religious reformers. They held prayer-meetings in their own residences. Not content with such private meetings, they raised funds by subscription and built Somaj Mandirs. Assam owes a debt of endless gratitude to some of the members of the education department, on account of their labours for the cause of Brahmoism. Brahmo Somajes were established in some of the stations in Assam, and many educated Assamese joined these Somajes and welcomed these institutions.

In the beginning of 1870, Babu Aghore Náth Gupta visited Assam. There was a Prayer-Meeting at this station; and a Somaj house was built by public subscription. On the 29th Jaistha, 1277 B. S., corresponding with

June 1870, the Nowgong Brahmo Somaj was publicly established, when Babu Aghore Náth performed Divine service. There were at that time very hopeful signs, and it was believed the Somaj would make a good beginning. In fact it did so. The attendance at the Divine service was respectable. Some time after, those who joined the Somaj for the sake of its novelty left it. There remained only a few (about half a dozen) Brahmos. They used to hold weekly Divine service in the Mandir, besides *Sangat Sabha* and family prayer-meetings. A young man of a well-known Brahman and Goswami family joined the Somaj, and in 1873, he discarded his sacred thread. He is now an active member of the Somaj.

After the passing of Act III. of 1872, a widow marriage, both parties being of Brahman parentage, was registered in December 1872; the name of the bridegroom is Babu Gunabhi Rám Baruah, and that of the bride is Srimati Bishnu Priyá Devi. In 1873, the *annaprasan* ceremony of the daughter of Babu Sarat Chandra Majumdar was solemnized and Brahmic rites were observed in lieu of Hindu ones. In 1874, Babu Girish Chandra Sen, another Missionary of the Brahmo Somaj of India, visited this place. He delivered public speeches and conducted Divine service in the houses of private persons also. In the latter part of that year, another widow marriage, which was also an inter-marriage, was registered under the Act mentioned above. The marriage ceremony was solemnized under reformed rites in the presence of many. Babu Guru Náth Datta and Srimati Sarnalata Roy were the bridegroom and the bride. In 1875, the *annaprasan* ceremony of the first son of Babu Gunabhi Rám Baruah was celebrated under reformed rites, and the Assistant-Secretary of the Somaj conducted Divine service on that occasion. In 1876, Babu Rám Kumár Bhattácharjya, a Brahmo Missionary, visited Nowgong. He delivered several public lectures, conducted Divine service at the Somaj and the private dwellings of persons. His lectures gave new life to many, and helped a good deal to make outsiders think of religion and the "inner man." The *annaprasan* ceremony of Babu Guru Náth Datta's first son was solemnized in this year. In 1877, the *annaprasan* ceremony of the first son of Babu Sarat Chandra Majumdar was performed.

In July, 1878, Babu Rám Kumár Bhattácharjya again visited Nowgong. He preached Brahmoism in this station and delivered two public lectures. The *námakaran* ceremony of the second son of Babu Gunabhi Rám Baruah, and the *annaprasan* of the second son of Babu Guru Náth Datta, were performed on the 10th and 11th August respectively. The eighth anniversary of the Nowgong Brahmo Somaj was conducted in the usual manner. Babu Padmásh Goswami, a member of the Somaj, preached Brahmoism during the Durga Puja festival, and several persons listened attentively to what he said.

A *Práthaná* Somaj was established at Jámuguri, about 7 miles from the station. Babu Rám Kumár Bhattácharjya visited it. Ananda Rám Goswami, a young man of a well-known Goswami family, threw off his Brahminical thread. It was on account of the exertion of this young Brahmo, that the *Práthaná* Somaj was established at Jámuguri.

The Somaj Mandir was removed to its present site, Babu Sarat Chandra Majumdar, another zealous Brahmo, having placed the land at the disposal of the Brahmo Somaj Committee. Bishnu Priyá Devi and certain others voluntarily contributed to the building-fund, and the wife of Babu Sarat Chandra Majumdar made a gift of a certain amount for lighting the Mandir. Babus Rádhánáth Dhar and Luckikanta Dás, also made donations of Rs. 80 and Rs. 3 respectively.

Hearing that Babu Keshub Chunder Sen, the minister of the Brahmo Somaj of India, was about to give his minor daughter in marriage to the minor Rájá of Kuch Behár, the Somaj protested against the match by writing directly to the minister as well as by joining the protesting party at Calcutta. The marriage was condemned and the Somaj voted for the dis-

marriage of Keashub Babu from the post of minister, when they saw that the marriage was actually solemnized with idolatrous rites, and the same defended with *Anti-Brahmic* theory and groundless arguments.

The Nowgong Brahmo Somaj has hitherto co-operated with the Sādhāran Brahmo Somaj. The income from all sources for this year from Pous 1284 to Agrahayan 1285, is Rs. 107.

Though the Somaj is still in its infancy, yet it has done a creditable amount of work. The lectures, preachings, anusthāns and proceedings have attracted the attention of many, and there is good hope that the time is not distant, when it will, God-willing, do a great amount of work for the religious, social, intellectual and moral reformation of the country.

PADMAHĀS GOSWĀMI.

## ii. 1879.

The 11th Magh anniversary ceremony was conducted with the usual zeal and devotion on the part of the members.

The ninth anniversary of this Somaj was celebrated for a week in *Jaiṣṭha* [May-June] last, and an interesting sermon on *Brahmotsab* and *Durgotsab* was delivered by the minister on the occasion. Weekly divine service was regularly held at the Mandir on every Saturday evening. Prayer-meetings were also held at the houses of some of the members. The average attendance of the members was fair. Out-siders also visited the Somaj now and then on occasions of divine service.

In April last our zealous and able Secretary and devout Brahmo and friend of Assam, Babu Padmahās Goswāmi, was attacked with small-pox. It pleased God to take him from this world, and he died on the 1st May, praying till the last moment to the Almighty Father. In him this Somaj has lost a zealous and active member, Assam a reformer, Brahmos a pious and devout brother, and his parents a dutiful son. The news of his death, untimely as it was, has grieved all friends of Brahmoism as well as Brahmos and others who wish for the regeneration of this country. Letters of condolence have been received from several persons and Somajes. The S. B. Somaj has taken the subject of his death in their hands, and requested an able and learned missionary, Pandit Rām Kumār Bhattāchārjya, to prepare a sketch of his life. The Secretary of this Somaj is preparing a sketch, which will be forwarded as soon as possible to the Pandit for submission to the S. B. Somaj.

In consequence of his death, Babu Gunabhirām Baruah has become the Secretary to this Somaj.

A few weeks ago a proposition was sent to the Sādhāran Brahmo Somaj to try to take a census of all Brahmos in India; no reply has yet been received to this correspondence.

Five *anusthāns* according to Brahmic rites were performed during the year under review.

(a) The marriage of Ananda Rām Goswāmi, a young Brahmo of Brāhman parentage, with Ambika Sundari Devi, daughter of Rudrarām Deka, a native convert to Christianity. This marriage was registered under Act III. of 1872.

(b) *Ādya Shráddha* ceremony of the late lamented Padmahās Goswāmi, 11th May, 1879.

(c) *Ādya Shráddha* ceremony of the Christian father-in-law of Ananda Rām Goswāmi.

(d) *Ādya Shráddha* ceremony of the Hindu father of Babus Raghunāth Bora and Brajanāth Bora.

(e) *Annaprāsān* ceremony of the second son of Gunabhirām Baruah.

In these *anusthāns* the gatherings were very great and alms were distributed to the poor, and in all of them there were *pritiḥhōjans*.

The marriage above alluded to created a great sensation in this country, on account of the bridegroom being a respectable young member of a Goswāmi family, and the bride a young lady of Christian parentage.

Three young men have publicly embraced Brahmoism and joined this Somaj, renouncing Hinduism. Their names are Raghunáth and Brajanáth Bora, sons of Gobindrám Bora, lately a Mauzadar of this district. It was they who performed *Anushtán(d)*. They belonged to the Káyastha caste. Raghunáth Bora is a teacher of an aided school, and his brother Brajanáth belongs to the establishment of the Bisvanáth Steam Agency. The third person is a young man named Kanak Chandra Sarma of Jámuguri. He is a teacher of the Jámuguri aided school. In justice to the late lamented Padmahás Goswami, it is to be observed that these conversions are the fruits of his teachings and preachings.

There was a time when the Goswámis and Mohantas of the Hindu religion used to preach their religion and have yearly additions to their flock from aboriginal tribes. The Goswámis have now been losing mostly their power and influence, owing to their family disputes. Education and the facility of communication with other countries have opened the eyes of the masses. Many of them have unfortunately ceased to command respect of the people on account of their being divided into parties among themselves. The Christian Missionaries appear to have confined their labors to the aboriginal tribes of the country. Here and there we see Hindus becoming Mahometans, but it is owing more to worldliness than to a pure faith in *Islamism*.

The young generation sympathizes with us. There are many among the educated class who have no caste prejudice nor faith in idolatry. Most of them believe in the fundamental truths of Brahmoism, but still they stick to the Hindu society. There is a great field of work for missionaries. We ought to have missionaries or persons with missionary zeal to deliver lectures and speeches, hold conversations and preach Brahmoism through the length and breadth of this country.

With regard to the visits of missionaries, we are of opinion that the spring and a part of summer are the fittest seasons for missionary tour in Assam. In the rainy season, irrespective of the whole country being mostly under water, a missionary must wait for days to find a clear and at the same time a convenient evening to deliver a public lecture. Unless a missionary delivers at least two lectures he cannot create [a] promising sensation in the station he visits.

The boys and the masters of the schools are the persons who zealously attend the lectures of missionaries, and the young generation ought to be raised up by public preachings. From September they are busy with the annual examinations. After the examinations are over, the schools close from the second week of December till the last week of January. During these five months it is not advisable for a missionary to visit Assam. February, March, April, and May are the months when the missionaries can usefully employ their time in this country. Taking all these circumstances into consideration, Pandit Rám Kumár Vidyaratna was requested by this Somaj to postpone his departure from Calcutta till February. In other seasons there may be flying visits of missionaries.

GUNABHIRÁM BARUAH, *Secretary*.

#### ORISSA.

The Brahmo Somaj has, as yet, attained but a very limited position in Orissa, but it has held that position for several years. The first Brahmo Somaj in that province appears to have been founded in 1865; but the history of Orissa Brahmoism virtually commences with the establishment of the second Somaj in the same city, which to avoid confusion of names, was called the Utkal Brahmo Somaj. (Utkal is the old Sanskrit name of Orissa.) This occurred in July 1869, under the auspices of Babu

Trailokhya Náth Mukerji and some of his friends. The Somaj has passed through many vicissitudes. It took a manly stand in favour of the legalization of Brahmo marriages, in which it was sharply opposed by the first Cuttack Brahmo Somaj, which got up a petition to Government against Sir J. F. Stephen's "Brahmo Marriage Bill." The Utkal B. S. had also frequently to encounter much violent opposition from the orthodox Hindu community, to whom Brahmoism was an eye-sore. The Somaj, though not without many failures in constancy and zeal, has nevertheless survived to the present time, and its reports for the last two years are here presented, slightly abridged, from the Appendices to the Annual Reports of the Sádharan B. S. From the same sources are taken the two reports of the Bálásore Somajes which follow.

#### UTKAL BRAHMO SOMAJ.

##### i. 1878.

In these days of commotion and agitation, when the Brahmo Somajes, all over India, are undergoing very serious trials and troubles, occasioned seemingly by the Kuch Behár marriage, but really by Mr. Sen's party idolizing its head and vesting him with absolute authority and infallibility in all matters temporal and spiritual connected with the Brahmo Somaj, it is not to be expected that the shock would not reach the Utkal Brahmo Somaj, though separated from Calcutta, the centre of disturbance, by some degrees of longitude and latitude. The shock did reach us here, and we felt it deeply. But . . . under Divine Providence, the Somaj enjoys at present perfect peace. But these struggles were not without their Providential purposes. The issue has been an organized constitution of the Somaj. A book in which all the details of the constitution were clearly set forth, was presented to almost all of those who have been joining the weekly service, with the result that the numerical strength of the Somaj has been reduced to nine registered members only. Of these nine there are only three who profess themselves thorough-going or *Anusthánic* Brahmos. There is not a single Brahmo family here. Of the spiritual work within the limits of the Brahmo circle we have very little to speak, except that some of the members do really feel the necessity of religion as the chief object of human existence, and have a deep and abiding sense of the Reality of God. At present the Brahmos have only one meeting in a week for congregational worship.

With regard to the good works done by the Brahmos of this place, it needs be mentioned that some of them co-operate with each other in conducting the business of keeping a school, which owes its existence chiefly to the exertions and munificence of Babu Pyari Mohan Achárya, an energetic and patriotic young Brahmo and member of the Brahmo Somaj, who not only takes pains to teach the boys, but pays at least twenty rupees every month to meet the charges of the school establishment. In simple justice to him, be it said that it is very hard indeed to find the like of him in this part of the country. From this institution, which is called the Cuttack Academy, we have arranged to send up a few boys this year to the University Entrance Examination. The result will, of course, determine the value of our labour.

Owing to the apathy and indifference shown to the cause of religion by outsiders, and the difficulties and discouragements offered by Brahmos towards upholding the cause of their God, the mission work in connection with the Brahmo Somaj during the last year does not seem to have proved a very

great success. But let us hope in God, who in His good time, will further the work which He has commenced, and unite men of all colours and nationalities in one Universal Theistic brotherhood. Circumstanced as the minister is, he was somewhat hard pressed by his temporal affairs, which there is nobody to look after for him, and no visit was consequently paid to some of the important stations, specially in the Madras Presidency as was contemplated. He simply addressed his educated fellow-townsmen on two different occasions.

The income of the Somaj from January to October 1878, was about 46 rupees, of which nearly Rs. 39 have been spent in buying books and newspapers and in meeting the expenses of lighting, &c.

JADU MANI GHOSH.

## ii. 1879.

At the beginning of the year the number of members was ten, exclusive of about five or six other regular worshippers who were either disqualified for membership by the circumstance of their being under the age of eighteen, or who manifested no willingness to share the labours and privileges of members. Four of these ten withdrew, and nine others enrolled themselves as members in the course of the year. The numerical strength of the Somaj has, therefore, increased to fifteen. Of these, seven may be styled Anusthānic Brahmos, having discarded the badges of caste and sectarianism. The Somaj met eight times during the year for the transaction of business.

The Utkal Brahmo Somaj has no building of its own. The congregational services are regularly held every Sunday in the Brahma Mandir belonging to the Cuttack Brahmo Somaj, which has been kindly placed at our disposal for the purpose of worship.

Two *Utsavs* were observed in the course of the year. The first was the *Māghotsab*, which was celebrated with more enthusiasm than the second, which took place on the 1st July last, in commemoration of the establishment of our Somaj. Seven Brahmos were initiated in the course of the year; four on the occasion of the *Māghotsab* and three on the occasion of the July *Utsab*.

It was mainly through the exertions of the leading Brahmos of the place that two societies, namely, the Cuttack Association and the Temperance Fraternity were established last year in Cuttack.

The Cuttack Academy, of which mention was made in last year's report, continues to exist. It was, it will be remembered, established by Babu Pyari Mohan Achārya and continues to be supported by him. He pays Rs. 50 every month to meet the charges of the institution, and has succeeded in securing the services of four competent Brahmo teachers for his school. It is proposed to send up half a dozen candidates from this school to the ensuing matriculation examination of the Calcutta University.

With reference to the present condition of the Utkal Brahmo Somaj, I regret to say that it is far from satisfactory. The generality of the Brahmos here have not yet advanced beyond the incipient stage of spiritual culture. . . . Brahmoism has not, as yet, made any perceptible progress in Orissa. It is hardly known in name except by the educated few. From the very first dawn of history, Orissa has distinguished herself by being the home, as it were, of many and diverse religious reforms. Buddhism, Saivism, and Vainavism have at different periods of her history established their sway in the province, and left imperishable marks on the character of her people. It is, therefore, to be hoped that earnest Brahmo missionaries will find in this province an ample field for their work. I humbly solicit the authorities of the Sādhāran Brahmo Somaj to send Pandit Sivanāth Sāstri to Orissa after the approaching anniversary festival.

May we learn to trust in God most fully.

MADHUSUDAN RAO, *Secretary*.

## BÁLÁSORE PROVINCIAL SOMAJ.

1878.

*Foundation.*—The Bálásore Brahmo Somaj, though established as early as 1871, proved itself inadequate to meet the requirements of its members and those that wanted its help; and though many of our friends tried their utmost to better its condition, their endeavours proved fruitless. We need not describe here the misfortunes that befel the said Somaj, lest it should cast some reflections on it. But as we apprehended still worse results from the then existing state of things, if the evils were not speedily remedied, we felt constrained to adopt some measures that would enable us, while offering our cordial co-operation to the old Somaj as before, to work independently of it with suitable schemes, and thus contribute as much as we could towards the propagation of the doctrines of our Church. In going to do so, we saw there was no other course left for us than that of establishing a new institution, and so at a meeting of the Brahmos held on Saturday, the 8th June last, this Somaj was established.

*Constitution.*—The main features of the constitution of this Somaj are the same as those of other Somajes, except in one point. All who believe in the existence of God and of a life to come, who acknowledge the utility of prayer and are not guilty of any heinous crimes, may be eligible as members, on condition of paying an annual subscription to be determined by themselves according to their means and ability. The only point of difference mentioned above is that while the works of the spiritual department in other Somajes are carried on by a minister, they are here entrusted to a body of men entitled Sebaks (servants) who are elected from among the members of the congregation, on condition of being Anusthánic Brahmos, living on good terms with one another, and obtaining the assent of three-fourths of the members at their election. It should be remarked here that the system of conducting the works of the spiritual department of the Somaj by ministers or *gurus*, has in several places produced evil effects, and has thereby repeatedly warned us to guard our Church against this evil. To speak the truth, there can be no minister or *guru* in the Brahmo Somaj, since every one is subject to err, and as ministers are the most respectable among the Brahmos and are supposed, nay, regarded as the only reliable source from which the true doctrines of Brahma Dharma can be heard, great importance would naturally be attached to the doctrines which, though not true, would seem to them to be so, or would be preached by them; and thus many untruths would certainly find their way into the pure doctrines of Brahmoism and lead men astray. And the Brahmo Somaj can scarcely avoid this state of things so long as the present organization is allowed to remain unaltered. These together with other considerations induced us to organize our Somaj on such a basis as to preclude the necessity of a minister, and accordingly we have established this "Sebak Mandali" in his place. The number of Sebaks may be increased or diminished as circumstances may require, but the aim of the Somaj should be to elect as many more Sebaks as possible. The other business of the Somaj, such as keeping accounts, taking care of the Somaj house, collecting subscription, &c., are performed by a Secretary elected by the congregation from among the Sebaks.

*Institution in connection with it.*—There is one Sangat in connection with this Somaj which is held every Saturday after the weekly service is over, and is attended by the members of both the Somajes besides occasional visitors. The points discussed here have various bearings, and are principally directed towards the reformation of our Somaj and our lives. There was a proposal of late of establishing a musical school in connection with the Somaj, with the three principal objects of removing the want of music in our Somajes which is so seriously felt, of encouraging the people to be members of the Somaj by allowing them to learn music free of tuition fee, and of enabling the Somaj



to possess some musical instruments. This proposal was favourably received, and a music school has been established since a few days. It is held on every Wednesday and is attended by a fair number of pupils.

*Numerical Strength.*—The number of members of this Somaj, considering the short time it has been in existence, is very encouraging. There were only 5 members when it was first established; since then the number has increased to 14. Of these 14, 9 nine are also members of the Bálásore Somaj, but excepting 5, the others do not attend that prayer meeting, and the rest are such as were never the members of any Somaj. The attendance at the meetings is not very satisfactory. On an average the number scarcely exceeds 11, but this deficiency is often supplied by the out-siders who sometimes come in large numbers.

*Financial Position.*—The income of the Somaj during the period under report amounted to Rs. 10-12, but the gross expenditure was Rupees 16. Thus the Somaj had to incur a debt of nearly 7 Rupees, which we hope will soon be liquidated, as the amount of subscriptions is gradually increasing, and the expenditure limited to a certain sum which is one half of the gross income. Several gentlemen of the place who are not themselves Brahmos have kindly been offering their help to the Somaj in the shape of subscription, and this at least shows their sympathy with our work.

*Somaj-House and its Locality.*—The Somaj is held at a rented house situated in the wealthiest quarter of the town, and its conspicuous position attracts the attention of passers-by to our divine service.

*Future Prospects.*—Experience has taught us that the success of our cause does not depend upon any thing so much as on the lives and works of the Brahmos. Indeed no reformer of religion has ever achieved success who has not showed his life as a model to those who followed. But it is a matter of regret that in this particular point the Brahmos of this place are yet very deficient. The first thing, therefore, which the Provincial Brahmo Somaj has to do, is to have recourse to religious culture and devotional exercises as often as possible, to turn away our lives from the paths of worldliness and pollution to those of love and purity. The Hindus with whom we come in contact almost every moment of our lives, are not generally irreligious, and the attentive and sagacious Brahmo may take advantage of their company to better his life rather than fear its contagious effects. Another thing which our Somaj has to do is to adopt proper measures to make our Hindu brethren acquainted with our doctrines and thus bring them to our Somaj. Some complain that the idolators are averse to our religion and do not like to hear us; but such is not the case in our country. The reason why they do not like us, is that they cannot comprehend our ideas and do not find our works compatible with our doctrines. To speak the truth, there are also several who do not acknowledge the necessity of religion. The only thing we have to do for them is to inspire in them a thirst for religion, and then to lead them to the fountain where they may quench their thirst. These are the principal points which should engage our attention, and which the members of the Provincial Somaj should always keep in view. It is hopeful to see that within this short time the Brahmos have taken up some of these points as the subject of discussion at the Sangat, and that some of the wealthiest gentlemen of the town have been showing their sympathy with our work.

RÁMÁNÁTH DÁS.

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#### BÁLÁSORE AND PROVINCIAL SOMAJ.

##### ii. 1879.

Previously there were two Somajes in this town, but the members of both the Somajes having found it necessary to discontinue their separate existences, incorporated themselves into a new Somaj designated as Bálásore and

**Provincial Brahmo Somaj.** The new Somaj we allude to was founded on the 23rd January last, before the two old Somajes were incorporated with it.

With the unanimous consent of the members of our congregation, it was resolved at the commencement of the proceedings of this Somaj that the weekly Divine Service at the Somaj be conducted by a body of men instead of by a single individual. Accordingly, four men were appointed for the purpose. Subsequently one was added to them; but towards the middle of the year one of them took leave and another tendered resignation, and thus their number was reduced to three. Since then no change has taken place in the service-conducting agency, neither has any difficulty been hitherto experienced in conducting the work with regularity. On a consideration of the present spiritual standing of the members of the congregation, it can safely be asserted that we have in no way been losers by abolishing the common practice of entrusting the works of the spiritual department of the Somaj to a single hand. Rather the introduction of the new system has been an advantage, inasmuch as we have got in the place of one, four or five men who have been obliged to try their best to make themselves worthier and to be on constant guard lest they lose their character.

The secular works of the Somaj are conducted by a Secretary assisted by another, who acts according to the directions of a managing committee. Since the establishment of the Somaj, Babu Rámánáth Dás has been the Secretary and Babu Udayanáth De, his assistant.

The number of Brahmos who enlisted themselves as members of this Somaj when it was established was twenty-eight, and up to this time only two have been added to it. Though we consider these thirty men to be the regular members of our congregation, we do not generally find them all at our prayer-meetings. There are some who scarcely come to the Somaj but at the Utsab time, and some who attend it very irregularly. The members who attend the Somaj punctually are nearly sixteen in number, but our hall is generally filled by the outsiders who sometimes flock in crowds.

The income of our Somaj from subscription and other sources during the year under report amounts to Rs. 81-8-9, and the total expenditure on all heads was Rs. 76-5-3, leaving a surplus of Rs. 5-3-6. The average amount of monthly subscription was Rs. 4 and the average monthly expenditure was Rs. 4. The gentlemen who pay subscriptions are all Brahmos except one, Kumár Baikunthanáth De, an influential Zemindar of Bálásore to whom our Somaj is indebted for many things.

Since the establishment of this Somaj the congregational prayer-meetings have been held at a house hired for the purpose. The want of a suitable building of its own has been deeply felt. Since long the Brahmos of the place have been endeavouring to erect a *pucca* building for the Somaj, and Rs. 1500 have been estimated to achieve their end. Subscriptions have been opened and . . . every effort is being made to push on the work. We shall be highly thankful to the generous public if they help us by their contributions in this cause.

The Somaj has a Sangat and a Musical School in connection with it, but the business of the former has not been regularly carried on, and the latter has not worked at all during the year under report.

The mission work in connection with the Somaj, during the year under review, has been attended with great success. At the Ashar Utsab a lecture in English was delivered by Babu Dvijadáś Datta, M.A., which was largely attended, and Kirtans were chanted in the streets, which seem to have caused a great sensation among the towns-people. In September last, Pandit Rám Kumár Vidyaratna, a missionary of the Sádharan Brahmo Somaj, paid us a visit and remained with us for upwards of a month. He conducted weekly Divine Service at the congregational prayer-meetings, and delivered public lectures and sermons. His first two lectures were very impressive, and

the audience seemed edified at hearing them, as they were on subjects most agreeable to the Hindu mind. In short his lectures helped a good deal to make outsiders think of our faith with fair soberness.

We are glad to note that certain members of the Somaj have been trying to spread Brahmoism among the people of the lower classes, taking part with them in rehearsals of Bhagvat, Dharmatva, &c. Brahmic hymns are chanted in which the people join very freely.

RĀMĀNĀTH DAS,  
*Secy., Bālasore and Provincial Brahmo Somaj.*

#### NORTHERN INDIA.

There are about a dozen Brahmo Somajes scattered over the Northern, North-Western, and Central Provinces of India; but want of space obliges me to pass by the majority of them, and to select only those reports which relate to the Panjāb, where Brahmoism was earlier introduced, and has been more fully organized than elsewhere in Upper or Central India. The first Brahmo Somaj established in the Panjāb was at Lāhore, and was founded in 1863 by about half-a-dozen Bengalis. This was before the division of the Calcutta Somaj into the Conservative and Progressive parties had occurred; and as the Brahmo Somaj was then considered a national institution of Hindu reformers, it attracted the sympathy of many educated Hindus. But when it was afterwards announced by K. C. Sen that Brahmos were not Hindus, many of the Bengali and Panjābi Hindus broke off their connection with the Lāhore Somaj. Some of the Panjābi and Hindustāni members, however, disregarding Mr Sen's view, remained steadfast, and it is they who still form the "Panjāb Brahmo Somaj,"—by which name the Lāhore Church has been specialized for some years past. These details were furnished to me in 1878, by one of its original founders.

Many useful institutions, educational, literary and religious, have been started and maintained by this Somaj (as I have reported in my previous *Year-Books*), and from the beginning of its career, a Brahmo periodical has always been issued by one or other of its members, several of whom have displayed considerable literary ability. For some years, too, the Somaj has published elaborate Annual Reports of its proceedings. But the inevitable Kuch Behar agitation of 1878 had a very disturbing effect on this Somaj, where opinion was more divided than usual upon this subject. The final result, as will be seen below, was a resolution of neutrality; and this occasioned a split, one of the ministers, Pandit Siva Nārāyan Agnihotri, seceding and forming another prayer-meeting. This gentleman is the Editor of the present Lāhore Brahmo periodical, the "Bradīr-i-Hind," and has written other religious works mentioned further on. His little band has taken a much more radical position altogether than that of the old Panjāb B. S. (as will be seen by his annexed Report), and he himself is now one of the missionaries of the Sādhāran B. S.

The following extracts from the Reports of the Panjáb B. S. for 1878 and 1879, and the slightly-abridged Report of the new Láhore Prayer-Meeting under Pandit S. N. Agnihotri, are taken from the Appendices to the Annual Reports of the Sádharan B. S.

# 1. PANJÁB BRAHMO SOMAJ.

## i. 1878.

\* \* \* 11. *Spiritual*.—Either from continued controversies in matters that did not directly concern the members of this Somaj, or through want of interest of the resident members, we are sorry we could not show the same amount of spiritual advancement as was evinced last year. The year under review was spiritually very dull.

\* \* \* 14. Although attempts have been made either directly or indirectly to affiliate this Somaj with the Sádharan Somaj, I am glad to say that this Somaj has been able to maintain an independent position and consequently friendly to all the Brahmo Somajes in India, as will be seen from the subjoined copy of a resolution passed at a meeting of the Brahmo Somaj, held in the Mandir on 19th July last.—“That the Panjáb Brahmo Somaj has acted independently up to this time, and desires to act in the same way for the future, consequently it shall continue to co-operate with all the Brahmo Somajes for the diffusion of Theism and other beneficent works.”

15. *Society for the diffusion of Theism*.—Under the auspices of this Society, the following publications have been issued, *viz.* :—Simple Religion in English, Sukhi Pariwar in Hindi, and Brahma Dharmka Dasturul-amal in Urdu. Rs. 120 were realized during the year on account of sale of Brahmo Somaj Books.

16. In consequence of certain unforeseen circumstances, the subject of holding a Theistic examination was not taken in hand last year.

17. The Bradir-i-Hind, conducted single-handed by our esteemed brother Pandit Siva Náráyan Agnihotri, continues its career of usefulness and supports the cause of Theism, though it is not, as stated in last year's report, an organ of the Somaj.

18. *Local Theistic Institutions*.—The Arya Somaj and the Sat Sabha continue doing their work of usefulness in their own respective spheres.

19. *Social Reforms*.—We had very poor results during the last year. A Námakaran ceremony (giving names to children) was observed by Lalla Ralla Rám Bimbbhat, one of our ministers, in his house. Though some of the members have been blessed with children, none, except the gentleman named, observed this ceremony in their houses.

20. An Infant School has been established where the children of some Brahmo brethren are taught. The daily average number on the roll is at present 12.

21. The Managing Committee met 13 times during the course of the year and discussed on various subjects.

22. In bringing this report to conclusion, let us pray God and fervently hope that this year may be a year of blessedness and joy and mutual confidence, and that He may enable us to make amends for the past year which was very gloomy, but only brightened at the last stage by missionary ministrations. We also pray and hope that through God's mercy, peace and harmony may reign amongst all the Brahmo Somajes of the country, and unbrotherly feelings and uncharitableness cease.

23. The income of the Somaj for the year (ending 31st October, 1878), including balance from previous year, was Rs. 942-4-9, and the expenditure Rs. 709-7-3, leaving a balance in hand of Rs. 232-13-6.

BENI PRASÁD.

K

## ii. 1879.

\* \* \* 4. *Congregation*.—There has been an increase over the previous year, the average attendance on Sundays, as appears from a record kept by Lalla Sabha Rām, being, of males 37, of females 5, or total, 42. The maximum attendance on any one Sunday, excluding the Anniversary day when the number is unusually large, was of males 61 and of females 10.

5. *Spiritual*.—It is much to be regretted that we have not as yet been able to get over the spiritual dulness. It is true that the spirit of rancour and dry controversies on subjects irrelevant to our sphere of action has disappeared, but it has left behind a sort of dryness of spirit in the members who have hitherto been known to be most active and zealous.

6. *Members*.—It is, however, to be hoped, that the coming year will be spiritually an active one, and that the members, one and all, will heartily attend to the work of the Somaj. It would not do to call ourselves its members and at the same time to keep aloof from its work, especially in these days when every one of us should do something for its prosperity. Upon the present members of the Somaj depends the great and onerous duty of disseminating Theism in the Province, and we would therefore be signally failing in duty if worldly calculations were constantly brought in as excuses for our idleness or spiritual inactivity.

7. *The Sangat Meetings*.—These meetings were held oftener, and there was an improvement both in point of attendance and range of subjects discussed over the previous year.

8. *Female Prayer-Meetings*.—Were conducted by Mrs. Agnihotri and Mrs. Govardhan Dās. Though they were not very regularly held, yet it is a matter of congratulation that we have two ladies amongst us who can act as ministers to their sisters.

9. *Somaj Staff*.—God has chosen our revered brother Babu Kedārnāth De, one of the members and ministers of this Somaj, for service in His field. Babu Kedārnāth De joined the Brahmo Somaj of India in January 1879, leaving a lucrative appointment under Government.

Pandit Siva Nārāyan Agnihotri resigned the membership of the Somaj and consequently his share of the ministry of the Brahma Mandir during the year under review, owing, it is believed, to certain difficulties with regard to the neutral position of the Somaj, he being a member of the Sādhāran Somaj. We are sorry for this, but the Panjāb Brahmo Somaj could not alter its resolution, which is that of friendliness towards all its brother Theistic Churches. During his incumbency, Pandit Siva Nārāyan did good work, for which we are thankful to him.

10. *Society for the diffusion of Theism*.—Two publications, *vis.*, “Khuda Mohabbathaiya Kehar” and “Tehlim ul Iman,” both in Urdu, have been issued under the auspices of this Society. The total number of books, both original and translations, published up to date is 35.

11. *Sale proceeds of Brahmo Somaj books*.—Under this head the income of the past 13 months amounted to Rs. 196, or Rs. 181 during 12 months. This shows an increase of Rs. 61 over that of the previous year. Many requisitions (particularly for hymn books) had to stand over for want of books in the Library. As the demand for Brahmo Somaj books is thus steadily increasing, it is to be hoped that efforts will be made to issue as many publications next year as we can with the funds at our disposal, and to dispose of the tracts, exceeding 5,000, already in hand.

12. *Social Reformation*.—There is nothing worth recording, with the exception of a *śrāddha* ceremony in a Bengali Brahmo's house, and a *Nām-karm* in the family of a member.

13. *Numerical strength of the Somaj*.—Four new members have joined the Somaj. One Kashmiri gentleman, two young Panjābi gentlemen, who were publicly initiated on the anniversary day, and the 4th a Scindi, who is

also a member of the Karáchi Somaj. The following table shows the total number of the members of the Somaj on the Register up to date.

Total Number	Resident	Mofussil	Annsthánie
49	20	29	14

Besides these, there are many sympathizers, the exact number of whom it is most difficult to ascertain.

14. *Mofussil Somajes*.—During the year three new prayer-meetings were started in the Panjáb, making the total number seven, the first at Rupa, by Assistant-Surgeon Fáttehchand and Lalla Rulla Rám, Accountant P. W. D., the second at Dera Gazi Khán by Lalla Beni Prasád, and the third at Amritsar, revived by Babu Shib Chandra Sen.

The names of the different Somajes in the Province, and of their Secretaries, are given below.

Place.	Secretary.
1. Láhore ( <i>Panjáb B. Somaj</i> )	Dr. Brijlál Ghose, Rai Bahádúr.
2. Multán . . . . .	Lalla Rulla Rám.
3. Amritsar . . . . .	Pandit Kripá Sankar.
4. Rawalpindi . . . . .	Babu Grish Chandra Bánérji.
5. Rupa . . . . .	Lalla Rulla Rám.
6. Dera Gazi Khán . . . . .	Lalla Rám Rakaha.
7. Simla . . . . .	Babu Hem Chandra Mazumdár.

15. *Missionary operations and the Anniversary Proceedings*.—In June last Pandit Siva Náth Sástri, M.A., paid us a visit whilst on his way to Bombay. His object on this occasion was to solicit subscriptions on behalf of the Sádharán Somaj Building Fund. During his stay at Láhore he conducted Divine Services in the Mandir, and delivered public lectures to the educated natives. On our Sangat days he always took an active part in the discussions, especially with our brethren of the Arya Somaj. Pandit Sástri also spent a good deal of his time at Amritsar. During his stay here he did a great deal of good amongst the educated people.

The 16th anniversary of the Panjáb Brahmo Somaj took place on the 9th November, 1879. Previous to this we were in expectation of Babu P. C. Mozoomdár's visit, who was invited to conduct our spiritual festival, but while coming up to Láhore he fell ill in the way. Babu Amrita Lál Bose was also invited to join the anniversary. On the morning of Saturday, the 8th Nov., Babu Amrita Lál arrived at Láhore, and on the evening of that day delivered a stirring address to the educated natives on "Is man dead or living?" as a sort of introduction to the Utsab on the following day. The next morning (Sunday) the service commenced with hymns. Babu Amrita Lál Bose conducted it, and delivered a sermon on the ways of attaining God. In the middle of the day there were readings from different *shastras*, and discourses by the members, after which, discussions on religious subjects commenced, the subjects principally discussed being "What is conscience?" and the nature and fundamental principles of Theism; the evening service commenced at 6 p.m. and was conducted by Babu Amrita Lál Bose. Just before the service commenced a telegram from the revered Babu P. C. Mozoomdár was received. The telegram ran as follows: "God bless you all this day." The sermon, "How to see God," preached by Babu Amrita Lál Bose in a stirring manner during the evening service, was very interesting. The proceedings throughout the whole day were in Hindi. On the afternoon of Monday, the 10th November, a service for the ladies was conducted by the rev. gentleman in the Mandir, the ladies being accommodated behind the screen. After the service was over, he exhorted them in an impressive manner to leave off certain bad customs prevalent amongst the Panjábis. About 30 ladies were present on the occasion. The hymns were sung by themselves. On Tuesday, the 11th November, a

gathering of the children of Brahmos took place in the Brahma Mandir. After a short prayer, the reverend gentleman gave certain good advices, and closed the meeting by distributing to them sweetmeats and toys. From the 12th to 25th November there were family prayer-meetings in the houses of certain members. On the 25th November, at 5 p.m., a procession (Sankirtan party) in connection with the anniversary, started from the Mandir, chanting the sweet name of Hari through the streets of Láhore towards Bowli Sahib (a Sikh temple in the heart of the city), where Babu Amrita Lal Bose delivered an address in Hindi to the people at large. The procession returned to the Mandir at 10 p.m. On the 27th, a meeting was held at the residence of the missionary for inquirers. On the 28th, service and kirtan in Bengali in the house of a Bengali gentleman in the city. On the 29th, divine service in English was conducted by the missionary in the Mandir. The whole of the month of November after the anniversary was occupied in some shape or other in spiritual exercises, and no doubt, through God's grace, many a weak soul must have been benefited thereby.

This year our invitation was printed on post-cards, with an appropriate motto, and sent to the different Somajes in India with a request that they would join with us in spirit during the divine service on the anniversary day. These invitations brought to us responses from several Somajes, a perusal of which gave joy and happiness. One can realize from these how God's name can be chanted in India from Cape Comorin to Himalayas at one and the same time.

16. In conclusion, let us pray God that the spirit awakened by our worthy missionary during the annual festival may continue increasing and gaining strength every day. May God grant that the coming year be a year of blessedness and joy, and may the members have enthusiasm, zeal, and activity in the works of the Somaj.

BRIJLÁL GHOSH, RAI BAHÁDUR, *Secretary.*

#### LÁHORE PRAYER MEETING.

1879.

One remarkable event above others that will always be remembered by the reader of the history of the Brahmo Somaj was the fearful agitation which took place on the occasion of the Kuch Behár marriage; and the revolutionary nature of which brought the Sádháran Brahmo Somaj into existence. This led to the doctrines of the Brahmo Somaj being discussed freely on all sides by the members of the Somaj, and the eyes of the members as well as of the general public were opened towards some of the untheistic doctrines of the Brahmo Somaj of India, which were sapping the very foundation of our Church and had already begun to impede its progress. Those who had at heart the true interests of the Brahmo Church and had devoted themselves to the study of Theism proper, clearly foresaw the consequences which were awaiting the fate of Brahmoism. They could not consciously adhere any longer to the old state of things, but in the true interests of their Church, joined the movement which was set on foot by the promoters of the Sádháran Somaj.

I was one of those who joined as a member of this Somaj while at that time I happened to be a minister of the Láhore Somaj. Most of the prominent members of the Láhore Somaj were those whose admiration and warm sympathies with the leaders of the Brahmo Somaj of India were so strong that they would not even allow a proper hearing of the claims of the Sádháranists. Hence my position among them became very delicate, so much so, that after a long and mature consideration, I was fully convinced that my connection with them was no longer consistent with that spiritual and moral advancement which I have been seeking. I had, therefore, no other recourse but to give up my connection with the Láhore Somaj. This I did about the end of 1878.

**Formation of a Prayer-Meeting.**—In the beginning of the year 1879 I opened a Prayer-Meeting at my house which two more gentlemen joined. One of these was Babu Madhusudan Sarkár (a member of the Láhore Somaj who had already joined the Sádharan Brahmo Somaj), and the other, Pandit Girdhar Lall who had also enrolled himself as a member of the Sádharan in October 1878. The following were the members of our congregation :—

1. Pandit Girdhar Lall Pandya.
2. Mrs. Girdhar Lall.
3. Babu Madhusudan Sarkár.
4. Mrs. Sarkár.
5. Mrs. Beni Prasad.
6. Mrs. Agnihotri.
7. Pandit S. N. Agnihotri.

Besides these, some other friends also joined now and then. With this little congregation I started a Prayer Meeting. Every Sunday morning we met together for the worship of the Most High. The ladies first used to sit behind a curtain, for, except Mrs. Agnihotri, they were not prepared *then* to do without it. This practice continued for a short time only, for as soon as they were convinced of the horrors of the Zenana and realized the true position of the fair sex, they gave it up, and joined the meeting without any regard to the conventional *parda*. Except Mrs. Agnihotri, little did these ladies know of Brahmoism and the Brahmo Somaj. After Divine Service, I used to address them on religious, moral, and social subjects. At times I would give them a brief history of the Brahmo Somaj. At others, I would expound to them the principles and objects of our Church. Sometimes I would read to them the life of a pious man or woman, and sometimes I would speak to them of social reformation. This system of general instruction together with other sermons (delivered from time to time) produced remarkable impressions upon their minds. They now found to call themselves Brahmicas, and occupy a place side by side with their Brahmo husbands.

**Samadarsi Sabha.**—In February 1877, we established a Society called "Samadarsi Sabha." This consisted of about 14 members, most of them being College students. The object of the Sabha was to hold weekly meetings and discuss all sorts of scientific, moral, and social subjects, and also to promote confraternity amongst the members. We held during the year thirty-two meetings for discussing the different subjects, and five meetings, or rather social gatherings, in which we used to dine together. The Sabha received many visitors during its meetings. It is specially thankful for the visits of two Brahmo Missionaries (Pandit S. N. Sastri, M.A., and Babu Amrita Lal Bose), the former of whom, during his stay at Láhore took great interest in the discussions and progress of the Sabha. His remarks on the subject of morality have left a lasting impression upon the hearts of many young members of our society.

**Publications.**—I have, since last five years, been editing a monthly Theistic journal named "Bradar-i-Hind," in Urdu. It is flattering to me to find that this journal has done much good to our cause, in moulding the thoughts of our countrymen and promoting sympathy in them towards our Theistic movement. It serves the purpose of a medium for the diffusion of Theism. It is not self-supporting as yet. Some friends, however, have come forward and promised to give a pecuniary help to this useful paper.

I have besides this, published in a pamphlet form in Urdu, a review on Pandit Dayanand [Saraswati]'s *Veda Vash*, and another little book is in the press, which comprises all the hymns I have composed from time to time.

**Diffusion of Theism, &c.**—During the year under report I delivered four lectures in the Shiksha Sabha Hall of Láhore, three of which were on the Moral Atmosphere of India. All these lectures were attended by a large audience. Substances of the first three were severally published in the three



different issues of the "Anjuman Akhbar"—the recognized organ of the well-known Anjuman-i-Panjāb.

During the month of August, when the schools were closed on account of summer vacation, I paid a visit to Multān with my family, where during my stay I delivered two lectures, one on "Our real weakness," and the other on the "Harmonious Development of the Soul." The first lecture, which was delivered in the City School, was attended by such a large audience as was never witnessed before at that place. I conducted Divine Service in the prayer house and delivered three sermons. Five social gatherings were held in which we enjoyed *Priti Bhojan*. My wife, besides, paid several visits to the females of the local Brahmos and their friends, and held two divine services for the exclusive benefit of the females, which, I am glad to say, about 30 ladies joined.

On my return from Multān, I paid a visit to Amritsar, and delivered a lecture there on "National Reformation." The next day I conducted divine service at the house of Babu Shih Chandra Sen, who has, by the kind and earnest help of our respected brother Sardār Dyal Sing Majithia, established a prayer meeting there, which I am happy to report is doing well.

*Conversion of a Mahometan Youth.*—As very few Mahometans have joined our Church, it will be therefore not uninteresting to note on this occasion the conversion of a Mahometan youth. Munshi Mokham Din is the name of this young man. He was attracted by my lecture which I had delivered at Amritsar. He appeared before me and asked me if I could enlighten him with the principles of Brahmoism. This I gladly accepted to do, and the youth continued for several weeks to search into, and examine the truths of Theism. He was at last convinced, and has since become a Brahmo. He knows English and Persian, and appears to be a very promising young man.

*Mission Operations.*—Pandit Siva Nath Sāstri, M.A., a very able missionary of the Sādhāran Brahmo Somaj, paid a visit to Lāhore in June, 1879. In the local Brahma Mandir he conducted divine services and delivered some very thoughtful lectures. Many college students used to associate with him, as the learned Pandit used to take great interest in them. He often said to us, that if he has any hope for the reformation of our nation, it lies in the bosom of these young men. At the special request of some of the students, he delivered one more address on "Character and its Philosophy" in the Shiksha Sabha premises. There was a very large gathering, and the address was so thoughtful and impressive that it highly gratified the audience. In Mr. Sāstri we find a person who is perfectly up to the mark for carrying [on] the propagation of Theism in these provinces. His thorough knowledge of English and Sanskrit, his simple habits and quiet ways, are qualities which our province requires in a Brahmo missionary. If the Sādhāran B. S. could spare him for this province as a resident missionary, I am sure he would be able to do an immense amount of good.

*General Remarks.*—It is said Religion is life. But what can I say of those who have accepted Brahmo Religion, but are reluctant to use it in all the conditions of their lives? A great drawback consists in our Somaj that we have to recognize our members by using such epithets as *anusthānic* and *non-anusthānic* Brahmos. Our Prayer-Meeting, though comprising a very limited number of Brahmos and Brahmicas, is nevertheless, I am happy to say, composed of *anusthānic* Brahmos. Moreover, every lady of our congregation knows [how] to read and write in at least one of the vernaculars of our country. We feel we are the members of one and the same family. May the Almighty Father strengthen our hands, and vouchsafe us that pious life, the issue of which may be the glorifying of our Father and the diffusion of His religion in this world.

S. N. AGNIHOTRI.

## WESTERN INDIA.

The Theistic Church in Western India occupies a position of its own. Although in thoroughly fraternal relations with the Eastern Somajes, it is of indigenous growth and of independent standing. It has never detached itself so far from the Hindu elements of Brahmoism as many of the Bengali Somajes have done, and both in religious observances and social customs, it clings far more closely to the old models. It is more learned and less emotional in its tone, and far more cautious and less radical in its policy, than the chief Somajes of Bengal. But it is doing good work in its own way, and it has enlarged its operations considerably within the last few years.

The first Theistic Church in Western India was founded in March 1867, in the city of Bombay, and was entitled the Práthaná Somaj or Prayer Society, a designation since adopted by most of the Western Somajes. This Somaj (which has always owed much to the guidance and help of Dr. Atmaram Pándurang, a respected and philanthropic medical practitioner of Bombay) commenced with 17 members, and now, deducting removals by death and other causes, it counts 81, of whom 50 generally reside in Bombay, and the rest, owing to professional engagements or employments, at different places in the Mofussil. All the members are Hindu by birth, mostly Marathi, except a few who are Guzerati. They meet for public worship once a week in their Mandir. Its foundation stone was laid by Babu P. C. Mozoomdár, during his stay at Bombay in 1872. The building was completed in 1874, at a total cost, including the value of the land, of over Rs. 25,000. It has a ground floor and an upper gallery, the latter being generally set apart for the use of ladies. It can afford accommodation for about 800 persons. The service is conducted by three or four members by turns. These meetings are open to the public, and are attended by from 100 to 200 people, among whom, a few are Parsis. The service is conducted in Marathi, and occasionally in Guzerati. Besides this public worship, some members meet at times in the Mandir for private worship.

The first of the following Reports was published in Babu P. C. Mozoomdár's *Theistic Quarterly Review* for March 1879, and the second, in the Provincial Reports appended to the Annual Report of the Sádharan B. S. for 1879-80.

## 1. BOMBAY PRÁRTHANÁ SOMAJ.

## i. 1877-78.

During the last year two new members joined, and one withdrew. The total number at the end was 76.

The routine work went on as usual, but a much greater activity and interest prevailed, owing to Babu Protáp Chandra Mozoomdár's visit to the Presidency, which extended over more than three months. During his stay among us, the Babu held Divine Services in the Mandir and at his residence, as also family services at the houses of members, ladies' gatherings, open-air

meetings, and a theological class for the instruction of young men, and delivered edifying lectures at different places in the town. He likewise visited several places in the Mofussil where he conducted worship, both in public and private, and delivered lectures.

With a view to bring into practice all the principles of the Prarthana Somaj, some of the members intimated, through Babu Protáp Chandra, their desire to organize themselves into a Brahmo Somaj. Babu Protáp Chandra, however, subsequently suggested that the necessity of such a movement would be obviated if the Prarthana Somaj changed its name for that of the Brahmo Somaj of Western India. Accordingly this proposition was formally discussed and put to the vote, but it was finally rejected, the votes in favour falling below the number required by the rules.

Babu Protáp Chandra returned to Calcutta in 1878, and was soon to revisit our Presidency. But he was unexpectedly detained there owing to the agitation in the Brahmo Somaj of India arising in consequence of the marriage of the daughter of Babu Keshub Chunder Sen with the Maharaja of Kuch-Behar.

The congregational services have been regularly held as usual on Sunday evenings, and conducted by three or four members by turns. Services were also held on Sunday mornings, but the attendance was very meagre. The attendance at the former was generally good.

There are two classes held in connection with the Somaj : one for children, whom Mr. Govind Narayan Kane addresses in the morning on various useful subjects ; the other is a singing class, held in the evening under the tuition of a singer. The latter, however, has for some time past been given up.

The eleventh anniversary of the Somaj, closing the year under report, was celebrated from the 28th to the 31st March, 1878. A new feature in the celebration of this anniversary was a *Kirtan*, or religious discourse accompanied by music, by Professor Ram Krishna Gopal Bhandarkar. This was a complete success, and the Mandir was unusually crowded on the occasion, and the audience seemed to be much pleased with the performance.

Here may be mentioned the operations of the Theistic Association which exists in connection with the Somaj. The weekly pice paper started by the Association continues to be published in Marathi ; but during Babu Protáp Chandra's stay here last year, it was decided to publish one page of it in English, and this change was made in December 1877, and has continued.

The Ladies' Class in connection with the same Association was also revived by Babu Protáp Chandra in this year. During his stay the gatherings were weekly, but now it is held thrice a week. One day Dr. Sakharam Arjun, as before, imparts instruction to the ladies in useful and instructive subjects of general interest, and on the two remaining days they receive regular instruction in the English and Vernacular languages from Mr. Yashvant Purshotam Manerikar. The Class is at present attended by about ten grown-up ladies, some of whom belong to the Somaj, and the rest are outsiders. It is open to all ladies of respectable families.

Night Schools is the next branch of the work of the Theistic Association ; one such school conducted in Marathi is kept up at Kalbadevi, supported by a liberal annual grant by Mr. Sorabji Shapurji Bengali, and by monthly subscriptions from some of the members, and one in Guzerati is maintained in the Fort through the exertions of Mr. Damodar Dass Goverdhan Dass, a member, and supported entirely by the liberality of Mr. Dayaldas Ratansey.

The Charity Section of the Association did good service during the famine in 1876 and 1877 by collecting grain, clothes, and money, and distributing relief to the most distressed and helpless people in the Mofussil through agents or local committees.

YASHVANT PURSHOTAM MANERIKAR, *Secretary*.

Bombay, 19th December, 1878.

## ii. 1879.

Since the commencement of the present year, five new members have joined the Somaj, so that the total number now is 81.

The twelfth anniversary of the Somaj which fell on the 18th March 1879 was observed for four days. Among the religious services performed in connection therewith was a *kirtan* by Professor Rām Krishna Gopāl Bhandarkar, which excited very great interest and was attended by nearly a thousand people, including about a hundred ladies.

Since May last, the members of the Somaj have, by subscription among themselves, maintained a missionary to instruct and look after the inmates of the Orphanage established at Pandharpur in the Deccan by a number of gentlemen (some of whom are members of the local Prārthanā Somaj) for the care and protection of the children left destitute during the late famine. He imparts instruction in the principles of Theism and general morality, and also preaches at the local Somaj. From monthly reports submitted by him, it appears that he is doing really useful work.

A proposal has lately been made for bringing about a union of the different Theistic Somajes in the Bombay Presidency with this Somaj, but its consideration and decision are awaiting the receipt of certain information from those Somajes.

Pandit Siva Nāth Sāstri, of the Sādhāran Brahmo Somaj, on his way home from Sindh, stayed among us for about a fortnight, during which time he held religious services several times and delivered several very instructive and interesting discourses. With a view to derive greater and more lasting benefit from his work, arrangements were begun for the purpose of prolonging his stay among us for several months, but in consequence of the receipt of a message requiring his immediate presence at Calcutta, he was compelled to leave Bombay abruptly. It is hoped, however, that the Pandit will be able to meet the wishes of the members of the Somaj some time during the ensuing year.

No change has taken place in the general condition and circumstances of the Somaj as set forth in the report published with the Annual Report of the Sādhāran Brahmo Somaj for 1878-79. The Anglo-Marathi Patrikā, a newspaper which has been enlarged, and some night-classes for the instruction of the labouring classes have been going on as before, but no other section of the Theistic Association has been in working order.

BHASKAR HARI BHAGWAT, *Honorary Secretary.*

## 2. AHMEDĀBĀD PRĀRTHANĀ SOMAJ.

The chief Somajes in Western India after Bombay are Punā, Ahmedābād, and Hyderābād (Sindh). Of these, the Ahmedābād Somaj appears to be the most flourishing, and it has recently issued some very interesting papers, which I much regret to be obliged to omit for want of space, whose requirements limit my extracts to the following selections from the Annual Reports of the last three years. For the convenience of English readers, I divide the latest of these (for 1879), giving first its introductory portion, tracing the history of the Somaj down to 1876; then follows the (slightly abridged) Report of 1877, from the *Theistic Annual* of 1878; then an extract from the Report of 1878, published in Babu P. C. Mozoomdār's *Theistic Quarterly Review* of March 1879; and then the conclusion of the Report for 1879, published by the Sādhāran B. S. in an Appendix to its own Report for 1879-80.

## i. Introductory 1871 to 1876.

As secular education advanced, unchristian superstition began to give way in Ahmedabad as it did elsewhere, and at last all religions came to be included under the designation of superstition. The evil tendency of such free-thinking was perceived by the leaders of the educated party, and they thought of meeting the danger by a religious movement such as would suit the taste and inclinations of reformed minds. After various schemes were tried without success, they thought of establishing a simple prayer-meeting, such as would not excite the fears and jealousy of the orthodox, and would be attractive to the rising generation. In December 1871 the Prince of Wales was dangerously ill, and prayers were offered to the Almighty in all parts of the British Empire for his recovery. A public meeting was accordingly held in the Training College compound for the purpose on the 17th of that month, when all classes of the people, without distinction of creed and caste, prayed together for the recovery of the heir-apparent to the British Crown. At the conclusion of the proceedings, it was announced by those who had called the meeting that such meetings for common prayers will be held here every Sunday afternoon. Many men attended the next meeting, and some of them consented to become regular paying members. They wrote their names and monthly subscription in the register. A committee of management was formed, and permission for the use of the building was duly obtained. The name "Brahmo Somaj" frightened many of the members, and so the Society was called "Prarthana Somaj." The orthodox nevertheless spoke ill of it, but no active opposition was experienced by the Somaj. More than half the audience consisted of the students of the Training College for two or three years, and many attended who declined to be members. However we made steady, though slow, progress, chiefly by means of our excellent prayer-book called *Prarthana Mala* ("Garland of Prayer"), composed by the learned and pious President of the Somaj. In Rao Bahadur Bholanath Sarabhai we found a poet and devotee of the best type and an influential citizen of Ahmedabad. His official position and his status in society carried great weight. He was elected from the beginning our President and leader. He also lent money without interest to the Somaj to publish books. With him co-operated Rao Bahadur Gopal Rao Hari Deshmukh, a judicial officer of high position, a philanthropist, and a learned and enlightened gentleman. Mr. Ramchodlal Chotalal, a great mill manager and a very influential gentleman and friend of R. B. Bholanath, joined him in giving us assistance. These were men of mature age and of influence, and who had knowledge of English and Sanskrit. As we advanced we felt the want of a Mandir of our own. In the year 1874 we tried to raise subscriptions for the purpose among the members. . . . A wealthy merchant of Ahmedabad, namely, Rao Bahadur Sheth Becharadas Umbaldas, C.S.I., generously offered to grant Rs. 4000 for building a Mandir for us. His liberal offer was thankfully accepted, Mr. A. A. Burrodailh, then Collector of Ahmedabad, kindly assisted us in getting a suitable piece of land, and Mr. Ragnath Jansarden, a member of the Somaj and Municipal Secretary of Ahmedabad, drew up a plan of the Mandir. . . . By May 1876 everything was finished, and on the 3rd of that month the Mandir was opened with great éclat.

## ii. 1877.

The Somaj is making slow but steady progress, notwithstanding the many serious obstacles in its way. During the year under report, the sixth year, it worked as satisfactorily as during the previous years. The erection of a Mandir during the preceding year at a cost of nearly Rs. 12,000, gave a permanent footing to the Somaj, and has facilitated its operations.

Many interesting questions that engage the attention of the Hindu religious world were discoursed upon and discussed in the Mandir of the

Somaj and out of it. The fiction about the intercalary month called Adhica or Purashotam Masa, of which so much is made by all the interested Brahmans, and which happened to fall within this year, was taken up for a series of discourses; the Ekadasi, the Ramanavami, and other holidays on which people observe fasts and vigils, were also made the subjects of lectures delivered on those days in the Mandir. The Somaj is indebted to Babu Protáp Chunder Mozoomdár, who kindly visited Ahmedábád, gave edifying sermons and conducted religious worship both in public and private. We feel grateful to Babu Satyendra Náth Tágore, Rao Bahadurs Bholanáth and Gopal Rao, Messrs. Vaman Abaji Modak, Syámá Krishna Varma Pandit, . . . and others, for the instructive sermons they delivered on God, salvation, relation between God and man, charity, piety, practical virtues, idol-worship, superstition, duties of man, human nature, &c., &c.

At the weekly prayer meetings the hall of the Mandir was generally crowded. More than twenty-five members have signed a pledge to banish idolatry and nature-worship from their daily prayers, and to try to be pious and virtuous. Others, while they accept the principles of the Somaj theoretically, are unable from worldly opposition to take the pledge, [but] have agreed to offer daily prayers, and endeavour to follow a virtuous course of life.

A Branch Somaj has been opened at Kairá, and its first anniversary was celebrated in September last, an account of which has appeared in the *Mirror*. An attempt made to establish a Somaj at Broach was defeated by the advocates of idolatry and pantheism, who converted it into an organ of their own. We must try again. We are endeavouring to preach our principles to our countrymen in other places also, and pray for God's grace, without which such undertakings cannot succeed.

MAHIPATRAM RUPRAM, *Secretary*.

### iii. 1878.

The seventh Anniversary of the Ahmedábád Prárthaná Somaj came on with renewed vigour and fresh zeal on the part of its members. . . . The first day was devoted to women alone. On the day following, that is Sunday, the morning was occupied in giving a retrospect of the work which the Somaj had done during the year past, and in forming a Committee for management. In the evening Mr. Runchodlal Chotalal delivered an effective sermon on the evanescence of life and its responsibilities. The services again commenced in the evening of the following day. That day was specially reserved for our Secretary, Rao Sahab Mahipatram Rupram, who, to his great credit, has been out on a missionary tour. The service in the morning of the Anniversary day was conducted by Mr. Bulaki Gangadas; and the evening, when the annual rejoicings and devotional exercises were to conclude, was given to Rao Bahadur Bholanáth Sarabhai, President of the Somaj.

While, thus, we are thinking with pleasure upon the successful conclusion of the Somaj anniversary, we must not lose sight of the real progress which the Somaj and Theism in general has made during the last year. . . .

The marriage of the Brahmo leader's daughter with the Maharájá of Kuch Behár has agitated the minds of Brahmós to their very depths, and though their firm belief in the principal tenets of Theism has not in the least been shaken, a sad feeling has come over them, since the time they have had the ill-luck to witness the three divisions among the Theists of Calcutta. . . . The marriage, though it could not be justified according to the letter of the law, was in itself not a sufficient reason for the secession which took place in the Brahmo Somaj of India.

It is a noteworthy fact that, in spite of violent concussions in the body of the Brahmo Somaj, in spite of everything that could be done to shatter it to pieces, from within and from without, Theism has been continuously making progress in numbers, and with railroads and telegraph, the fore-

runners of civilization and enlightenment, Somajes under the name, either of the Brahmo or Prārthanā, are rising up everywhere in the country. Last year there were not more than four or five in the Bombay Presidency. This year we can count more than eight between Bombay and Ahmedābād alone; in truth, the whole Indian continent seems besprinkled with the dews of True Religion; and what with the increasing zeal and devotion of its followers and the labour and sufferings of single individuals for its propagation, the prospects for Theism are bright and fair enough to enable us to predict that the time is fast approaching when the movement will, under Divine grace, take rapid strides towards its consummation, and make India once more the goddess of knowledge, the home of liberty, the land of peace, and the garden of regeneration.

iv. 1879.

Having attained one great object towards the establishment of a reformed religion, the Somajists directed their attention to issuing vernacular tracts. Rs. 200 were subscribed for the purpose by Mr. Runchodlal Chotalal as a foundation for a tract fund. A serial called *Dharma Tattva* was started in 1877 and is still continued. In this year we obtained very important help which greatly encouraged us. Babu Satyendra Nāth Tāgore, son of the Pradhan Achārjya, Babu Debendra Nāth Tāgore of the Calcutta Adi Somaj, arrived here as District Judge of Ahmedābād. He delivered excellent sermons in Guzerati, and the Somaj published them as a second series of tracts. The Ahmedābād Somaj was no longer a lonely one in Guzerat. Its example was followed by the educated party in other towns. The President visited one of these, namely the Kairā Somaj, and the Secretary visited nine of them, viz., Nariād, Petlād, Sojitra, Baroda, Broach, Aukleshwar, Surāt, and Navaserai in 1878. Great sympathy was shown by the conductors and members of these Somajes, and he addressed very crowded meetings in each place. His sermons and lectures were in Guzerati, for English-knowing audiences can be found in very large towns only.

We have no *Anusthānic* members yet, but more than thirty members have publicly given up idolatry from their daily worship, and have pledged themselves to offer their everyday prayers in accordance with the Brahmo form. They acknowledge no mediator between God and man; they do not believe in the Hindu mythology and the incarnation of gods and goddesses, and hold no book as infallible and as received from or revealed by God. They consider caste as a mere civil institution, a kind of Joint-Stock Company, or a Social Union, a Civil Society with which religion has nothing to do. They hold all men as brothers, children of the same Heavenly Father; and all intercourse between them, if not contrary to rules of morality, is considered by them righteous in the sight of God. Sermons and lectures exposing the falsehood of the *Mahatmas* of rivers, vratas, &c., were given in 1877 and 1878, and some of them published in the tracts.

In the year 1878, a tract called *Stri-Subodha* [Good Thoughts for Women] was started. It was continued during the present year. Two more numbers of the *Dharma Tattva* were brought out during the year, and a book called *Botha Vachan*, in a popular metre called *Deshi*, has been published by a friend of the Somaj, which is something like a religious tale. Two thousand copies of the *Prārthanā Mālā* (our book of hymns) being sold off during the year, a third and revised edition was issued in October last. Most of the money advanced as loans for completing the Mandir has been presented as gifts by their owners. Regular service was held every Sunday evening in the Mandir during this year. The Somaj was visited by Pandit Siva Nāth Sastri, the learned missionary of the S. B. Somaj of Calcutta. He was welcomed by the Somajists as their guest, and his edifying sermons and addresses were attentively listened to by them and by the public. His amiable disposition, his simplicity, learning, and eloquence made a very favourable impression on

all who heard him or came in contact with him, and reflected credit on the Somaj which had deputed him. A work of great charity has been taken in hand by the Ahmedábád Prárthaná Somaj, viz., the establishment of an orphanage. The scheme is not yet fully developed, nor the requisite funds raised. We hope to see it, if it pleases the Almighty to grant us success, in working order next year. Six children, already received, have been sent to the Shahapur Mill Poor House by the kind permission of its Manager, Mr. Runchodlal Chotalal.

As the list of names of those who acted during the year 1879 as ministers has been given by me for the Brahma Almanac, I need not repeat them here.

Wishing every success to your noble efforts, and prosperity to the S. B. Somaj, I beg to remain your humble brother.

MAHIPATRAM RUPRAM NILKANTHA.

### 3. HYDERÁBÁD BRAHMO SOMAJ.

It is with much regret that I pass over all the other Prárthaná Somajes in the Bombay Presidency; but I cannot omit the unique Brahma Somaj at Hyderábád in Sindh. It was founded in 1868 by local enterprise, and the members are all Sindhis. A small Mandir was opened on Sept. 19, 1875, with largely-attended inaugural services, both morning and evening,—the former being in Sindhi, while the latter was in English, and was conducted by Babu Satyendra Náth Tágore. Further particulars will be found on pp. 39-41 of my *Brahmo Year-Book* for 1876, extracted from the Sindh Report in the *Theistic Annual* of that year. The only Reports which have appeared since are the following brief one for 1878 (published in the *Theistic Quarterly Review* for March 1879) and an interesting account of the Anniversary festival of the Somaj in Sept. 1880, published in the *Sunday Mirror* of Oct. 3, 1880. Instead of this last, however, I give a letter of Pandit Siva Náth Sástri's from the *B. P. Opinion* of Sept. 11, 1879, describing his visit to this earnest little Somaj about a year ago.

#### i. 1878.

Yours of the 1st instant was handed over to me to-day. This is the first time I receive a requisition from you for a report of our Somaj during the past year. We are the same as before; we hold our Prayer Meetings every evening, and Morning Service on Sundays. Our anniversary was celebrated in September, and went off well. We had a goodly attendance, and all went away pleased with what they heard. The people are not now so bitter against us as they were before, and at times speak well of the movement. The Charity Section, which is supported by Brahmoe as well as non-Brahmoe, has done its work well during the year. It has afforded much aid during these hard times by giving relief to poverty-stricken people. The Karáchi Somaj is, I regret to say, languishing. I was present at the anniversary, celebrated on the 1st instant, and conducted service in Sindhi in the evening, and had a conversation with the Secretary and one or two other members as to what they should do for the good of our Somaj. The ex-Rájá of Sattara has started a Gujerati Somaj in this town, and seemed to me to be very enthusiastic.

My preaching to the prisoners in the jail every Sunday morning has been going on, and has at times done good. During the last month, I spoke to the women and sick prisoners twice or thrice with good results. In Karáchi I visited the jail on New Year's Day, and preached to both the male and female prisoners. The latter were very much affected. We printed and published a



new prayer book in Sindhi. It is believed that it will have a rapid sale, and will prove beneficial to young men.

Hyderábád, 7th January 1879.

NAVAL RAO S. ADVANI.

ii. 1879. Missionary Note.

Here in this remote corner of India, there are a number of Theists who deserve a few words of respectful appreciation. The number of members in the local Somaj does not exceed 14 or 15; but some of them, including the minister, Mr. Naval Rao Shonkeram Advani, are very earnest and devout. This latter gentleman deserves special mention. He is doing much good work here in a modest and unostentatious way. Some four or five members daily hold a sort of prayer-meeting in the Mandir. I have attended these meetings, and there is so much of earnestness and unostentatious piety about them, that they have quite charmed me. Just fancy the picture of a number of men, walking silently and bare-footed into the open space before the hall, taking their seats in the dark on the bare uncovered ground, and singing the name of God with one voice. After one or two hymns, one or two short prayers are offered, after which the members disperse with the same silence that characterized their entrance. Not a question is asked—not a word is exchanged, as long as the members are not out on the compound. No light, no carpet, no preliminary preparation is necessary for these meetings. In darkness they assemble, on the bare ground they sit, and have nothing external to please the eye or the ear; yet day after day, for the last six years, have these humble worshippers of God daily met and offered their prayers in this striking fashion. There is another good thing about the Somaj. It is a custom with the minister, Mr. Naval Rao Shonkeram, to visit the jail every Sunday morning, and deliver an oral discourse to the prisoners. This he has been doing since the last three or four years. The permission of the Superintendent of the jail was obtained for this purpose. Last Sunday I accompanied him to the scene of his noble work. There were more than 400 prisoners assembled, ranging from youths of sixteen or seventeen to men of good old age. They were all seated on the ground in rows, evidently expecting the arrival of their teacher. When I looked on these, God's unfortunate children, I naturally exclaimed,—“Ah, what a congregation is there!” Our friend took his stand in the middle, and delivered a discourse in his vernacular, and offered a heart-felt prayer. Being unacquainted with Sindhi, I could not follow him, but there was evident impression on the minds of some of them. I found some breaking out in exclamations, and a few shedding tears. I made enquiries of those who are in charge of the jail, about the effects of these discourses, and was told in reply that with some, they have been found to be productive of real good, but the percentage of such men is small. It is very difficult to ascertain how these weekly discourses tend to influence the after-conduct of the prisoners. Mr. Naval Rao knows at least of one instance, when he was unexpectedly accosted by a man in a lonely forest, who introduced himself as one of those who were benefited by his discourses in the jail. “Come and see,” he said, “how I keep my house in my little hut. Since I left the jail, I have all along considered it a sin to touch another's property, and this truth I owe to you.” Even one such case, to my mind, is quite cheering, and sufficient to encourage a man in his apparently hopeless and thankless work. May God prosper such work! I wish there had been a larger number of men of his stamp, who would form themselves into something like a committee, and visit the jail more than once during the week, and try to perpetuate the influence of the discourses. There is another want that I notice. Nothing is being done for ladies. The Zenana system is as strong here as in Bengal. There is no accommodation for ladies in the Mandir. Nor is there any other means of spreading the truths of Theism amongst them. I hope the Brahmos of Hyderábád will pay their attention to this most momentous subject before long.

## SOUTHERN INDIA.

## 1. SOUTHERN INDIA BRAHMO SOMAJ, MADRAS.

The history of the Madras Somaj may be divided into three periods. The first of these owed its originating impulse to a series of addresses delivered by Mr. Sen in the chief hall of Madras, in the year 1864. Immediately afterwards, a fraternity was established under the name of the Veda Somaj, which held weekly prayer-meetings, started a monthly journal, and otherwise displayed much religious activity. The first Secretaries were V. Rajagopal Charlu and P. Subrayalu Chetty, both well-known members of the Madras bar; and while they lived, the movement thrived, and several other Somajes were founded, both in the city of Madras and beyond it. But in 1868 these two able leaders were both removed by death, and the Somaj suffered greatly in consequence. About two years afterwards it began to revive under the hands of another able Secretary, K. Sridharalu Naidu. This young man had none of the advantages of position and culture possessed by his predecessors; he was hampered throughout life by extreme poverty; but his intense earnestness and devoted energy gradually surmounted all obstacles, and enabled him to raise up the Brahmo Church in Madras to more than its former position. In 1871, it was re-constituted on a strictly Theistic basis as the Southern India Brahmo Somaj. An excellent confession of faith was published, for the signature of intending members; the monthly journal was resumed; translations of Bengali Brahmo works were published; the only Brahmo marriage hitherto known in Madras was solemnized, and a petition was sent up to Government in favour of the Brahmo Marriage Bill of 1871. The zealous Secretary also made divers missionary tours to different parts of the Presidency, preaching and persuading with an effect which has borne fruit in later years. But in January 1874, on one of these tours, he was thrown out of a carriage, and fatally injured. He was taken to the hospital at Pondicherry, and there, after lingering for twelve days, he died, calm and faithful to the last, leaving behind him a touching letter (in English) to his friends, stating his last wishes for his family and his Church. It may be noted that while the funerals of his predecessors in office were conducted in regular Hindu style, with those quasi-idolatrous ceremonies which they had not the courage definitely to renounce, Sridharalu Naidu distinctly wrote with his own hand,—“My funeral should be simple, with only Brahmic prayers. . . I die a devoted Brahmo.” If ever there was a pure life wholly given up to the service of God as perceived in Theism, it was Sridharalu Naidu's. I hope some day to tell his story more fully. The Secretaryship next fell to Mr. Singaravelu Mudeliar, an old member of the Somaj; but he did not hold it long, for death soon removed him also. Perhaps it was not surprising that from

these repeated deaths, a superstitious notion arose among the surrounding natives that to join the Brahmo Somaj was unlucky. Certainly the Somaj at Madras was greatly injured by these misfortunes, and at last became virtually extinct. But in due course, its third period opened. Early in 1879, Pandit Basanta Rám of Láhore was posted to Madras on Government duty. He exerted himself to revive the local Somaj, and, though he has now left the place, the Brahmos have taken heart again, and are once more working actively. Divine service is regularly held every week; there is also a discussion class, and religious leaflets have occasionally been issued. Altogether, for the last year or two, as we hear, the present members "have been working with greater earnestness and renewed zeal for the furtherance of the holy cause, solely depending on the All-Knowing Father."

## 2. SALEM BRAHMO SOMAJ.

The next South Indian Somaj which has survived to the present day is the one at Salem, founded in 1866, as a "Veda Somaj," by Subrayalu Chetty. It was in a flourishing state for a few years, but it shared in the already-mentioned calamities of the S. I. B. S., and was occasionally suspended at intervals. In 1871, the present energetic Secretary, S. P. Narasimalu, changed its name to that of "Brahmo Somaj." It meets for prayers every Saturday evening at his house. In 1877, he started a fortnightly newspaper (in Tamil and English) entitled the *Salem Patriot*, in which he occasionally publishes religious articles, besides Tamil translations from the Calcutta Brahmo journals. He has also compiled a Prayer-book in Tamil with hymns, and he has in hand a work entitled "Twenty Great Religions of the World," commenced 12 years ago, chapters of which have appeared in the *Salem Patriot*. It would be a generous act if some well-to-do English or American friend would send him a copy of Dr. J. Freeman Clarke's admirable work, "Ten Great Religions of the World," which would doubtless greatly encourage and assist his solitary and difficult enterprise. It should be added that he is very zealous as a Brahmo Missionary, and has lately started a new Somaj at Coimbatore, where he publishes a fortnightly vernacular journal called the *Coimbatore Patrikâ*.

Another South Indian Somaj once existed at Mangalore in South Canará. It was founded in 1870 by Babus P. C. Mozoomdár, G. G. Ráy, and Amrita Lál Bose, who proceeded thither (about 2,000 miles) at the urgent entreaty of a large number of the Billowars, a half-civilized tribe of men forming the lowest and most despised class of the Mangalore population. The Somaj continued for some years, during which it celebrated at least two Brahmo marriages, and sent up a petition to Government in favour of the Brahmo Marriage Bill. But the Somaj seems to have gradually declined, and since December, 1876, when one of its chief members (Arasáppá) died, no news has arrived from Mangalore.

## 3. BANGÁLORE BRAHMO SOMAJ.

Of all the Brahmo stations in Southern India, Bangálore has been the most prosperous. It now reckons four prayer-meetings in different parts of the town, founded respectively in 1867, 1871, 1872, and 1879, and numbering altogether about 80 members. The most remarkable of these branches is the second or Regimental Brahmo Somaj, whose history is worth telling. It was during Sridharalu Naidu's editorship of the Madras *Tattvabodhini Patriká*, that a clerk in the arsenal at Thayetmayo in British Burmá used to subscribe for this paper and discuss its contents with a few officers of the 36th Native Infantry, then stationed at Thayetmayo. By degrees these officers became so deeply interested in the matter that they formed themselves into a Brahmo Somaj, on May 24, 1871. Within a year, the regiment was sent to garrison Bangálore, where it remained till November, 1878. During this period, "a large number of the educated gentlemen of the town used to attend the Somaj during service days and take part in singing, preaching, &c."

The following extracts from the Annual Report of this Somaj for 1879 will continue the story. It should be added that Mr Chandra Sekhar Iyar has for some time been ministering to the other Bangálore Brahmo prayer-meetings also, these being all held on different days of the week.

6. Mr Chandra Sekhar Iyar, a Brahmin of Puná, joined the Somaj as a preacher in the beginning of 1873, and continues in that capacity till now. This man left his native place in his early life, and was leading the life of a Yogi. He detested idolatry and was eagerly searching after truth. He came to Bangálore in the year 1866, and was moving in the circle of a few men who honoured him as a hermit or Yogi. In the year 1867, a few months after the Somaj in the Bangálore Pettah was established, he came in contact with the members, and seeing that the principles of the Brahmo Somaj satisfied his craving for truth, joined it as a member. In the year 1872, when the prominent man in the Somaj died, he was chosen as the preacher for the Somaj.

10. The members of the Somaj established a Girls' School in the Regiment in 1872 on the first anniversary of the Somaj, and children are being taught in Tamil, Telugu, and needle-work. They had a temporary building for the school and the Somaj till 1877, when the President of the School, T. Appavu Pillay, proposed to erect a substantial building that might serve for the school and the Somaj. The building was commenced in February, 1878, and completed in May. The anniversary of the school and the Somaj was celebrated in it on the 24th May, 1878.

11. A Telugu book on Female Education was published by the members in 1877 for the use of the school. A prayer-book in Tamil was published in 1878, and Brahmo leaflets of the Southern India Brahmo Somaj are monthly distributed gratis to such as are anxious to read them. A Brahmo monthly paper in Tamil was started in 1878 by Mr Iyasami Mudeliar, one of the members.

12. The members managed famine relief in Bangálore when they were asked by the Brahmo Somaj of India to do so, during the end of 1877 and beginning of 1878, when famine was very prevalent here. The funds were very satisfactorily employed in feeding and clothing the poor.

13. In December, 1878, the Regiment was ordered to go to the North-west frontiers on field service, and the Somaj members of the Regiment were

obliged to leave Bangalore. In consequence, the Secretary convened a meeting of the townspeople who were attending the Somaj, to consider the question whether the Somaj was to cease or continue. It was resolved in the meeting that it should continue in the same name, and the townspeople and such of the Regimental men as professed this faith became its members. A new list of members and a new set of rules were prepared for the Somaj in November, 1878. The Somaj is in good state, and has 36 members on its roll.

R. GOPALASAMI IYAR, *Secretary*.

One word of Postscript to add that these Brahmo soldiers did not forget their faith when far from home. The *B. P. Opinion* of July 31, 1879, reports as follows from a friend in Upper India:—

Some of the members of the Regimental Brahmo Somaj of Bangalore now on their way back from Afghanistan, paid a visit some days ago to the Lahore Brahmo Somaj. They came to see the local Brahma Mandir and were cordially received. One of the howaldars of their regiment, we hear, conducts their divine service when out on foreign service. They are altogether fifty, they say, and they used to hold regular prayer-meetings almost every day in the black and frozen valleys of Afghanistan. Many of our Brahmo readers will remember the name of Mr Sridharalu Naidu of Madras who died a few years ago. It was he whose preachings led to the formation of this novel and interesting movement.

## LITERATURE OF THE YEAR.

### 1. SELECTIONS.

The length to which the foregoing Retrospect has extended obliges me, very reluctantly, to pass by many interesting pieces which I had marked for insertion in this section. The following, however, are too characteristic to be omitted.

#### THE YOGI, THE CHRISTIAN, AND THE BHAKTA.

(*B. P. O.*, Feb. 26, 1880.)

As Brahmos we stand, as it were, at the confluence of three streams. Two of these are hallowed with the associations of antiquity. They have travelled through extensive tracts of human life, watering and fertilizing many a field of thought. The oldest of them took its rise from the East, from the lofty Himalayas, coursing through the lovely valleys of India. The other sprang from the Western-most bounds of Asia, and chiefly careered through the plains of Europe; whilst the third, though comparatively of modern origin, is yet revered as a sacred river by large numbers of men. These three streams are the three different types of piety developed in the history of the world. The first in order is the old Hindu type of meditative communion, the system of *yoga* as inculcated in all our ancient *shastras*, and as practised by a large number of devotees both in ancient and modern times. The spirit of the teachings of almost all the schools of ancient Hindu philosophy, if carefully observed, will be seen to tend to the promotion and encouragement of this type. Even antagonistic schools, at open war with each other on several other important points, singularly enough seem to converge on this. The atheistic school of *sankhya* for instance, which in all

other respects has not an inch of common ground with the pantheistic school of the great Sankara, does yet equally uphold silent communion as the highest exercise of the spiritual faculties, and the best means of attaining to the state of final liberation.

As regards the other schools, they also consider *yoga* or silent communion as the final state of perfection. So much so that, of the four *darams* or the four spiritual stages of a religious man's life enumerated in the *śāstras*, the fourth, or the state of rapt communion, is the highest. The great Kālidāsa thus summarily describes the life of his heroes, the princes of the solar race. "They devoted their childhood to the acquisition of knowledge, their youth to the active duties of life, their old age to abode in the forest, and the close of their worthy career to *yoga*." National tradition also helps to consecrate this system as the highest type of devotion. Let even the most careless visitor go through the ancient Hindu or Buddhistic remains in any of our museums, and he is sure to be struck with the large number of broken and effaced figures of devotees cross-legged and rapt in communion. In proportion [as] a Hindu devotee is wanting in this spirit of communion, he is less an object of admiration to the masses of the people. Even now, after so many centuries of foreign rule, persons who still practise it in their lives are revered as saints, and are fed and supported with the greatest alacrity.

Side by side with this stream, Christianity has introduced another. The highest type of Christian piety is a life of earnest and incessant good work, with prayer as its guiding spirit. As abstraction is the chief characteristic of the ancient Hindu type, prayer is the chief mainstay of the latter. In some respects they are contrary to each other. *Yoga*, or the Hindu system of communion, seeks the solitudes of the forest, its highest aspiration being to retire from the world and to reject its cares and duties as vanities; whereas Christianity, like its founder, seeks opportunities of doing good; it visits the haunts of sin and wickedness, considering it as the highest duty to gather those that were led astray. The highest ambition of a truly pious Christian is to die by the side of God's work, honestly and faithfully fighting the good battle, with eyes lifted up to God. The haunts of human sin and depravity are the fields where the Christian has to do battle for his Lord. He cannot fly from the trials and sufferings of our mortal existence. Nay, he courts them. He considers it his greatest glory to be able to plant his master's banners on the strongholds of error and untruth, of sin and corruption. A life of earnest work, in the midst of the trials and temptations of this world, must needs be constantly supported by earnest prayer. So the true Christian is a praying man. He is faithfully obedient to his master, he "prays without ceasing." Whatever he does, he does prayerfully. In his weaknesses and infirmities, he earnestly supplicates for grace, he lies low at the feet of God and waits to be blessed by the Holy Spirit. This spirit of prayer, combined with a life of good work, completes the ideal of a Christian's life.

Somewhat different from both these types of piety is that other phase, which has been largely developed amongst the followers of Chaitanya in this country, and which is signified by the term *bhakti*. It is essentially hostile to the system of communion. It spurns the aspiration to know and approach God by solitary meditation as a vain and unprofitable exercise. According to its philosophy, maddening love of God is the highest object of desire to a religious soul. Let our readers take care, it is not the love manifested in good works or in earnest prayer, but in the exuberance of feelings. A state of religious frenzy, that induces dancing, sobbing, and swooning, is its highest ideal. The admirers of this type always test their spiritual growth by the progress made as regards these manifestations. A great *bhakta* is he who weeps and sobs, sings and dances in a state of religious madness, and the greatest of them is one who faints away under the excitement, as was the usual practice with the founder of the Bhakti School.

We shall now proceed to discuss the merits of these three different ways of spiritual exercise. Whilst materially differing from the philosophy of the *yogi*, we cannot yet entirely shut our eyes to the great usefulness of the system as a means of spiritual culture. Man, always distracted as he is with a thousand causes of disturbance and tossed on the waves of passion and prejudice, absolutely requires some moments of retired thought when he can allow his perturbed feelings to settle down; can examine his motives; can probe the workings of his inner nature and can once more establish the harmony of his own spirit with the Spirit of the Universe. But the importance of real communion will be felt more, when we see, that true communion is one of the best means of saving us from the fatal error of considering the things of the unseen world as unreal. Communion sharpens the eyesight of the spirit. Through it we grow familiar with the verities of the spiritual world; through it, objects of faith become objects of spiritual perception. But communion if practised as the only means of spiritual culture, begets moral inanity and deadens the active energies of the soul. Solitude being its proper sphere, it tends to beget a hatred for active work, giving only a partial growth. Like communion, religious frenzy has also its use and its dangers. A state of frenzy can never be the normal condition of the soul, and no mistake could be greater than an attempt to make it so. Occasional out-bursts of religious ecstasy are like revivals of the soul, and we need them now and then. Whenever we are seized with spiritual torpor, and our internal progress seems to be at a standstill, the doors of our inner nature require to be broken open as it were, by violent revivals of the spirit, and our fatal sleep requires to be disturbed. So we have no objection to have recourse to it occasionally. But it is a matter of some regret that this type which is the lowest, has of late received undue importance in many Brahmo circles. Many of our friends have learnt to measure their own piety and the piety of others by the amount of such sentimental displays. Our experience tells us that momentary frenzy is not a very great thing in itself. It can be, and often is, induced by purely external and adventitious causes. The mere beating of a drum can momentarily create it, a mere enthusiastic cheer can excite it. Besides, there is not much connection between such ecstatic display and real excellence of character. We have seen the weakest and the most depraved of men fainting away under momentary religious excitement. Let nobody cultivate it as a permanent exercise. It is useful only indirectly, by the mediate effect that it produces over the mind in shaking off its lethargy, in suddenly revealing some truth when the excitement is properly directed. But if habitually practised, it becomes the source of a partial and unharmonious growth.

In the spiritual culture of a Brahmo, active and prayerful work should form the ground plan, the other two supplementing it for perfection. In our daily devotion, rapt communion should form a regular part, but its chief character should be prayer. Religious frenzy should be occasionally sought. A day in the week, or a week in the month, may be set apart for it, and we will be the better for such exercise. We earnestly warn our Brahmo readers against mistaken notions of piety. It is high time that they should judge each system on its own merits, and regulate their spiritual exercises, with a view to make them really wholesome and profitable to their souls.

#### RELIGIOUS CULTURE.

(The concluding article of a series, *B. P. Opinion*, Oct. 16, 1880).

Our last article on this subject closed with a few remarks on the nature of true love to God. We shall in this suggest a few means of cultivating love to God, and conclude our subject by treating of obedience to God.

1. *Arádhana*.—Direct contemplation of God in all His attributes. Whoever has had any experience of it will feel he has no words to express the efficacy of the system of *Arádhana* that is in vogue in the Progressive section

of the Brahmo Somaj. This, or something like this, should be adopted by all who wish to grow in love and holiness. *Arddhand* is the very spring of religious life.

2. *Prayer*.—There seem to be some amongst us who do not believe in prayer. They deny either its efficacy, or reasonableness, or both. It is hardly possible to convince one of the efficacy of prayer who has never felt it personally. We can only tell him that *true prayer* must always be efficacious; but true prayer is not what we see generally. We often pray, not because we really want anything, but because we think we ought to want something, and the result is that we do not get anything. Such is not true prayer. There must be a keen *feeling of want* in the soul if it is to expect anything from prayer. It will not do if it only *is* in want, it must *feel* its want. There must be a thirst in the soul; prayer without thirst is empty and vain and never brings anything. The prayer of the intellect will not fill the soul; it must be the prayer of the soul. The intellect may help the soul in seeing its wants, but it will not bring anything for it directly. True prayer is not the prayer that proceeds from the understanding, but that which proceeds from the heart; and such prayer, we repeat, must always be efficacious. As for the reasonableness of prayer, we can at present only say that a God can hardly be said to be Infinitely Loving, and is hardly worth worshipping and loving continually, Who has nothing to impart to His worshipper hand to hand, Who suffers his worshipper to speak to Him without an end, but Who has no word to console Him, no word to bless his soul. This is quite incompatible with the character we ascribe to God.

3. Remembering God with love often and often during the day. As in faith, so in love its effect is great. It is at once the measure and the means of religious life. Religious life can be measured by the number of times the man of religion remembers his God. Have our readers felt within themselves the effects of strong human love? If they have, they must have seen how often and often the object of love comes to the mind, even amidst the busy pursuits of life. It is not otherwise in religion. Love, however different its surroundings may be, is always the same thing. This remembering, again, is an indispensable means of cultivating love of God. Every opportunity coming in our way amidst the business of the day should be seized with eagerness to keep up a consciousness in our hearts of our absolute dependence upon Him and His ever-watching love towards us. In the *Gita* (viii., 14), God is represented as saying:—"O *Partha*, I am easily gained by the devotee who remembers me often with a calm and undivided heart."

4. The use of hymns. In softening the heart, in refreshing it when it sinks under the care and toil of the world, in exciting holy and strong feeling when it is scorched by the heat of the world, in raising it to purity when it wades in worldliness, there is nothing to compare to them. And though their effect may be transitory unless otherwise retained, it is still of the highest importance.

5. Side by side with Hymns we shall speak of devotional poetry. There is scarcely anything like this in our language. Indeed now and then we see verses written by our Bengali ladies, but we do not find in them any depth of feeling. The writers do not seem to write so much from feeling as from thought. We do not speak of such. We speak of verses in which the deepest sorrows of the soul are given vent to, its highest aspirations expressed and the most heart-felt joys proceeding from its communion with God described.\* Many such verses are to be met with in the English language. They are mostly hymns, but they have proved to us useful as poems, not as hymns. We earnestly recommend them to our readers. Dr. Martineau's collection will perhaps be the best for Brahmos, being free from offensive doctrines.

\* We are glad to see one such piece of poetry published in the *Tattva Kaumudi* in its last issue, to which we beg to draw the attention of our readers.



6. *Books.*—The influence of good religious books cannot be too highly spoken of. They are our best friends, ever ready to help us, ever ready to give us strength and consolation. In them we come in contact with higher spirits, who lift up our souls by showing higher ideals of life, and aid us by their mature experience. To name a few books. It is impossible here to confine ourselves to the especial subject in view, namely cultivating love to God; we shall therefore speak of books on practical religion generally. Our Brahmic Literature is deficient in depth of thought, but it is so full of love, so full of enthusiasm, so full of freshness, that in certain important respects there seems to be nothing which can be compared to it. Here we especially have in view the sermons of Babu Debendra Náth Tágore called *Bráhma Dharma Byákhyán*, several of Babu Keshub Chunder Sen's sermons published in the *Dharma Tatva*, and a few in the form of two pamphlets. A few devotional tracts published by the B. S. of India will also be found to be very useful. We shall next name a few English Theistic and Unitarian books:—first two volumes of Parker's works (Miss Cobbe's Edition), Newman's "Theism" and "The Soul," Miss Cobbe's "Religious Duty" and "Alone to the Alone,"—a volume of prayers,—Channing's Works and his "Perfect Life," a volume of sermons,—Dr. Martineau's "Endeavours after the Christian Life," and "Hours of Sacred Thought"—books full of moral and spiritual wisdom—books which can hardly be too much praised. Of Trinitarian books we can name only three, and these are well-known:—The "Pilgrim's Progress," Augustine's "Confessions," and Thomas A Kempis' "Imitation of Christ." A very useful book would be a collection of choice *stokas* from the *Srimadbhágavat*.

7. Contact with other minds. Under this head come meetings for prayer, and conversation on practical religious subjects. Many, perhaps most, Brahmos owe a great deal of what they value in their own lives to such meetings. Those who have not personally felt their effect have only to attend one,—one consisting of intimate friends, one in which we feel quite at home, and they shall see how the lazy mind learns to chide its laziness by seeing so much activity without, how the cold heart catches fire, and the bewildered soul learns from its more experienced fellow-travellers how and whither to direct its course.

We now come to the third and last division of our subject—obedience to God.

Obedience to God consists in doing His will, from whatever source we may know it. It consists in adjusting our life in accordance with the will of God. Thus we see that this branch of religious culture connects itself intimately with the whole moral life of man; it is concerned with duties purely religious, as well as those that are not, namely personal and social duties. We shall not therefore enter into its details, though they are intimately and vitally connected with religious life. We shall confine ourselves to what we perceive to be its purely religious side.

One may be growing in rectitude—in rightfulness of life, and yet not be growing in obedience to God. We beg to draw the attention of our readers to this point. This is not the case exclusively with sceptics, who though they do not recognise a Divine Master over them may yet, we believe, grow in rectitude, but this is equally applicable to Theists. They, though recognizing a Lord, may, in actual life, leave Him in the back-ground and do their work under other impulses than a pure spirit of obedience to Him. What these motives may be we have already seen, namely, a sense of utility, public or private, passion, and even a sense of abstract duty which is not religion. But, is an act worthy of being called obedience to God when it is not done in a spirit of obedience? It may be right, it may be done through an honourable motive, but how can it be called *obedience to God* when it is not done from a sense of duty to God? So we see we may be growing in virtue, yet not in

obedience to God. To grow in obedience to God, which we have seen to be a religious duty, it is necessary that we should carry a sense of duty to God, a spirit of obedience to God, into our actual life. To be true servants of God we must not only do all our duties duly, but we must also have our lives pervaded by a spirit of obedience.

This difference between a life pervaded by a spirit of obedience, and one without it, makes the whole difference between a devout life and what is called a life of worldliness; for what is worldliness but living without God? And when we have passed a day forgetful of God and of our relation to Him, we feel we have passed it in worldliness. In actual life there is no difference between the worldly and the devout man; the one may do exactly the same thing as the other; but there is a vast difference between the impulses which lead each to action. The devout man acts from a spirit of obedience to God, while the worldly man acts under other impulses. Even when life is best spent, outwardly of course, when all duties are duly performed, the complaint of worldliness grieves us. Even when no sting of conscience is felt, the spirit does not rejoice; it is grieved to think that in actual life it is not sufficiently guided by a sense of duty to God,—that its life is not pervaded by a spirit of devout obedience. We grieve to feel that, though professing to do God's work, and perhaps really doing it, we are so much under other impulses and are so forgetful of God. We feel that with this we are not worthy to be called God's servants, but that we are, in fact, servants of the world, however pure we may be outwardly.

This difference between a life pervaded by a spirit of obedience and one without it, also makes the whole difference between a mere moral life on the one hand and a religious life on the other. Though perhaps doing the same thing, the mere moral man and the religious man act under very different impulses. The mere moral man acts under a sense of obedience to an abstract moral law; the religious man acts under a sense of direct obedience to God; to him the Moral Law is nothing but the direct will of God.

How this spirit of obedience is to be acquired is now the question. We believe that as obedience is vitally connected with love, every increase in love will be an increase in obedience also; hence every means which tends to increase love will increase obedience also. Love dislikes all sorts of separation, and hence it dislikes worldliness. When the soul begins to grow in love to God, it longs to see her Lord wherever it goes, to see Him as her master in everything she does. So let us earnestly seek to see our Lord more and more, and love Him more and more; and so shall we learn to obey Him more and more, and our whole life will be an ever-swelling hymn to His Infinite Love and Glory.

## 2. REVIEWS.

### i. *The Sādhāran Brahmo Somaj.*

*The Brahma Pocket Almanac for 1880.* Published by order of the General Committee of the Sādhāran B. S.—Calcutta: S. B. S. Press, 93, College Street. 1880.

This Almanac opens with a good selection of prayers and hymns, arranged for every month in the year. It also gives a large variety of interesting Brahmo statistics. The letter-press has not, however, been sufficiently revised, and its latter half, especially, lacks the neatness and accuracy which marked the S. B. S. Almanac of 1879.

*The Second Annual Report of the Sādhāran Brahmo Somaj.* For 1879. With which is incorporated the Reports of Provincial Somajes.—Calcutta: S. B. S. Press, 93, College Street. 1880.

I have already quoted so largely from this work that I need only add here that it is in every respect an improvement upon the Annual Report of last year, and does great credit to its compilers.

*The Trust-Deed of the Sádharan Brahmo Somaj Prayer-Hall Building.* Registered at the Office of the Registrar of Calcutta, on the 7th Srában, Brahmo Sambat [Era] 51, corresponding to the 21st July 1880.—Calcutta: S. B. S. Press, 93, College Street. [1880.]

*Brahma Sangit.* (Brahmo Hymns.) Part II. Published by the Executive Committee of the Sádharan B. S., 11th of Mággh, Brahmie Era 51 [January 24, 1880].—Calcutta: S. B. S. Press.

For want of space, I am reluctantly obliged to omit translations of hymns, from this work and its predecessor, issued a year ago.

*Prabandha-Latiká.*—Essays by Bengali ladies, respectfully presented to the ladies of this country. Issued by the Bengal Ladies' Association, 11th of Mággh, Brahmie Era 51 [Jan. 24, 1880].—Calcutta: G. P. Roy, 21, Bowbazar Street.

A neat Bengali pamphlet of 94 pages, containing 18 prose pieces on various subjects, chiefly religious. Some of them are founded on English works; others are original. Eight pages are devoted to the "Life and teachings of Rájá Ram Mohun Roy," and six to the "Life of Buddha;" besides which, there are numerous simple tales and meditations, and a touching memoir of a young Brahmica lately deceased. All the essays are by members of the Bengal Ladies' Association, and the greater portion are by the Editress. The Brahmicas of Calcutta may well be congratulated on the real progress of which such a work is an unmistakable token.

*Sarala Niti Pát.*—(Easy Moral Readings.) A Treatise on Morals, written for Children in easy language.—Calcutta: S. P. S. Press. 1287 [1880].

This is another work by the Editress of the preceding collection, but is intended for quite young readers. A Brahmo friend has kindly favoured me with the following brief notices of this work and of the next.

A great want has long been felt of suitable books for Bengali children. It is therefore with much pleasure that we welcome *Sarala Niti Pát*, a little story-book to inculcate moral principles in the minds of children. We congratulate the authoress on her complete success in her undertaking. The book is written in an easy and graphic style. In some of the stories, noble traits in the character of children have been skilfully brought out, and made attractive; while in others, some of their more common failings, attended with disastrous consequences, are sketched out for warning. We are sure the book will be greatly liked by those for whom it is intended, and we hope the authoress will continue her work in this direction, for which she seems to be peculiarly fitted.

*Dharma-Kusum.*—(Flowers of Religion.) Questions and Answers on Religious Subjects, for Boys and Girls. Issued with the sanction of the Executive Committee of the Sádharan B. S.—Calcutta: S. B. S. Press, Brahmie Era 50. [1880].

This book, also, is intended for children. It is a religious catechism with short prayers. The author has endeavoured to give children clear ideas of God and of religion. In this he is, on the whole, successful. The short simple prayers are eminently fitted for children. But we are sorry to say that the author has not always been happy in his comparisons. They rather tend to give a too limited idea of God in His infinity of love and perfection. With this exception, the book is worthy of all praise.

*The Students' Weekly Service.* No. 1. The Necessity of Prayer, and its Reasonableness.—No. 2. Caste.—No. 3. The Future State.—No. 4. Reformation in India, and how to accomplish it.—Addresses by Pandit Siva Nāth Sāstri.—To be procured from Babu Adināth Chāṭṭerji, 13, Mirzapore Street, Calcutta.

See pp. 20, 22, 23, *ante*, for particulars concerning the interesting services at which these (Bengali) addresses were delivered.

*Suruchir Kutir*.—*Suruchi's Cottage: a Māghotsab Present.* Showing how, with a small income, to live in comfort and peace, and do good to others.—Calcutta: Roy Press Depository, 14, College Street North. [1880.]

From a review in the *B. P. Opinion*, we learn that this Brahmo novelette of 84 pages is an attempt to impress on the Bengali mind the necessity and advantages of thrift. The heroine, *Suruchi*, is an orphan widow, brought up in a Brahmo family, and the hero, *Suresh Chandra*, is an active young Brahmo who "had resolutely refused to marry before he could maintain a wife decently." They married for love, and kept house in an exemplary manner, which is described with minute details of expenses and occupations. Finally, they conquered all their difficulties, reformed their neighbours, built houses on improved methods, established roads, "founded co-operative stores, penny savings' banks, and the like, and lived in happiness and joy." The author's zeal for the improvement of his countrymen must have a beneficial effect, and is in itself a sign that the process of improvement has already begun.

*Shisur Saddāchār*.—*The Good Conduct of Children*.—Calcutta: S. B. S. Press. [1880.]

(*B. P. O.*, Feb. 12, 1880.)—This is another book by the author of *Suruchir Kutir*, intended for the juvenile class. It contains eight beautiful lessons in easy language, taken from real occurrences in life, illustrating the good moral conduct of children. It should form a text book in schools for young children.

*Prabandha Kusum*.—(Miscellaneous Pieces for the use of Indian ladies.) By Rajani Kānta Gupta.—Calcutta: printed at the S. B. S. Press, and published by W. Newman and Co. [1880.]

*The Second Daughter-in-Law*. By Siva Nāth Sāstri.—Calcutta: W. Newman and Co. [1880.]

These two works, both commended by the *B. P. Opinion*, are the first of the "Mary Carpenter Series," issued by the Bengal Branch of the National Indian Association. The first work is a collection of miscellaneous pieces, including memoirs of celebrated

Indian heroes and heroines, short essays on natural history and science, &c. The *B. P. O.* thinks that the book would be rather difficult for little girls, but "quite suitable for young ladies of somewhat advanced studies."—"The Second Daughter-in-Law" is a tale of generous devotedness which ends tragically, but is meant to convey a lesson for imitation.

*A Discourse on Education.*—The Inaugural Address delivered at the Students' Association, Jessore. By C. C. Sen, Vice-President of the Association.—Calcutta : S. B. S. Press. 1880.

An earnest address by Babu Chandi Charan Sen, the late Brahmo minister of Jalpaiguri.

*Adhyātma Tatva o Brahma Sādhana.*—Spiritual Knowledge and Religious Discipline. Part I. By Pandit Bijoy Krishna Goswami.—Dacca : East Bengal Press. [1879.]

(*B. P. O.*, Jan. 15, 1880.)—Pandit Bijoy Krishna's name is well known. He has spared no pains to collect texts from various Sanskrit works, to translate and annotate them, to aid in the spiritual contemplation of the Only One True God. This little book will be of incalculable benefit.

*Sangit Pushpabali.*—(Flowers of Song.)

A collection of 37 Hymns in Urdu, by Pandit Siva Nārāyan Agnihotri of Lāhore. (See p. 77 *ante*.) The *B. P. Opinion* highly commends their spiritual and poetic beauty.

*The Bāmābodhini Patrikā.*—(Teacher of Women.) Nos. 179 to 190. December 1879 to November 1880.—Calcutta : Published by Ashutosh Ghosh, 44, Sitārām Ghosh's Street.

This useful magazine, edited by the Assistant-Secretary of the Sādhāran B. S., was resumed last December, and is again doing good work. I regret to be unable to notice its contents in detail this year.

## ii. *The Brahmo Somaj of India.*

*The Brahmo Pocket Diary and Almanack*, 1880.—Calcutta : Indian Mirror Press, 6, College Square.

*God-Vision in the 19th Century.* A Lecture delivered on the occasion of the 50th Anniversary of the Brahmo Somaj, at the Town Hall, Calcutta, on Saturday, 24th January, 1880.—Calcutta : Indian Mirror Press. 1880.

*The Theistic Quarterly Review.* No. IV., January 1880. No. V., May 1880. Edited by P. C. M.—Calcutta : Indian Mirror Press. 1880.

These two Numbers (the only issues of this Review during the present year) display Mr. Mozoomdār's usual ability and eloquence, and continue to represent the peculiar views of the B. S. of India in his own refined and intellectual form, minimizing their most questionable features, and supplying others of a higher character. How far Mr. Mozoomdār's ideal picture corresponds with the reality of his leader's teachings, and how far even the representation here given corresponds with the earlier and healthier types of Brahmoism which are chiefly current elsewhere,—are questions upon which I cannot enter now. But one remarkable correspondence in the January No. of the Review must not be passed by. Mr. Mozoomdār

had addressed a series of questions to some of the Somajes in different provinces of India, requesting information as to the progress and prospects of Theism in each locality, its relations to Hinduism and Christianity, &c. Two letters are given in reply, from (1) Mr. M. G. Ranade, a leading Brahmo of Bombay, and (2) Mr. Bholanath Sarabhai, the venerable President of the Ahmedábád Somaj. These letters are extremely valuable and interesting, and I much regret to have no room for any quotations therefrom. It should be added, however, that Mr. Sarabhai's letter contains a friendly but decided remonstrance against the line recently adopted by the leaders of the B. S. of India; and Mr. Ranade also gives a hint in the same direction.

*Tattva Nirṇaya.*—(Investigation of Truth.) Part I. By Dina Nāth Bānerji.—Calcutta: Indian Mirror Press. 1879.

A Brahmo friend kindly obliges me with the following details concerning this work. The author states that it has been written "for Bengali sisters, to instruct them, and to assist them in the habit of independent thinking." The subjects are treated in the form of dialogues between three women; one of whom asks questions, the second gives answers, while the third only puts in a remark now and then. The subjects are as follows:—Atoms and animals: Changes in animals and plants: Primitive state of man: Soul and brain: Immortality of the soul: Independence, *i.e.*, the power of man over his feelings and passions: Machinery of the human body: The Self-Existent (*i.e.*, God) and Nature: The permanent relation of the Creator to the creation: The Original Cause: Creator and Maker: Theory of Oneness (*i.e.*, that everything is God) discussed.

These subjects are treated in colloquial language, so as to be easily intelligible to women. The book contains much useful information, and is, on the whole, well and intelligently written.

*Adeshbād ebang tatsambandhā Bichār.* (The Doctrine of Inspiration, and Discussion thereupon.) By Durgā Dās Rāy.—Dacca: East Bengal Press, 1879.

*Inoarar Priyakārjya Sādhān.* (Doing the works which God loveth.) A Lecture delivered on the 8th of Fālgun, 1286 (Feb. 1880). By Durgā Dās Rāy.—Dacca: New Press. [1880.]

*A Discourse on the Brahmic Doctrine of Inspiration.* By Durgā Dās Rāy. Read in the East Bengal Theatre Hall, June 26, 1880.—Dacca: New Press. 1880.

These pamphlets are the production of a very earnest adherent of Mr. Sen's, who has also written long letters to me on the same subject, and is very anxious that his defence of his leader should receive a fair hearing in England. Passing over those portions of his writings which do not call for argument, we find the critical points presented thus, in the latest of his pamphlets (p. 6).

1. If we believe in a Living, Moving, and Acting God, we must also believe in Inspiration.

2. If we believe in Inspiration, we must believe it to be quite independent of the so-called morality of the world.

3. If we believe in the last, we must also admit that it is not un-Brahmic to apply the doctrine in a case like the Kuch-Behâr marriage.

Of course the turning-point of this argument lies in the second clause, which the following extracts will more fully elucidate. The secessionist leaders, says the author, do believe in inspiration,—“only they are not prepared to accept it in its entirety.”

They will not believe anything to be inspired which is not sanctioned by the ‘moral code’—I will not say the ‘moral law;’ for Brahmos have no moral law which is not written in the heart of man by God Himself. But the Law written by God in the heart of man is the same thing with inspiration; consequently there is the same liability to mistake in reading and interpreting the Law, as there is in hearing the inspiration; so that no real advantage is gained by a mere change of name. . . . There is no such thing as a “moral code” universally assented to by all mankind. . . . To say nothing of the different schools of ethics and more particularly of that of the Derivative moralists, I cannot allow conscience to sit in judgment over Divine inspiration, even on the supposition that there was any such thing within us to decide the question of right and wrong, that is, if this conscience is not the same thing with what religionists call the Voice of God within. . . . To say, then, that we are not to believe in any inspiration which is not approved of by conscience, which is itself much in need of being looked after by something more trustworthy, is really arguing in a circle. The truth in regard to this subject seems to be that whether it be inspiration, conscience or reason, there must always remain an element of error in our decisions, so long as the subject of it is the fallible human free agency. . . .

I must now allude to a plausible argument which is brought forward by our friends of the protesting party—I mean the one which is derived from what is called the absolute sinfulness of certain acts. Lying, stealing, murdering, and the like, are acts which by their very nature are immoral—they can under no circumstances be ever justified. Consequently, whenever a man commits any one of these, he can never be said to do so under Divine inspiration. As I said before, the argument is more plausible than real, and to expose its fallacy, I must remind my friends, that an act *per se* has no moral worth at all; i. e. unless at the same time we take into account the state of the actor’s mind, we cannot assign any moral value to an act. If I have no free choice in the matter, if I am not fully aware of the consequences involved, and if my intentions are not bad, I believe nobody will ever blame me as a moral sinner for either “lying,” “stealing,” or “murdering.” . . . But let us grant for a moment that certain acts were by themselves absolutely right or wrong: would that weaken my position? Not in the least; for in that case, the supposed right or wrong action is such only when done by *man*—it has no reference whatever to other orders of beings, and to God more particularly. . . . God’s ways are always inscrutable, and let us not presumptuously try to judge His actions by our poor standard of morality, which at best can be but imperfect and one-sided.

A more serious question remains yet to be asked in regard to this, viz., Is inspiration merely a subjective phenomenon? Is there no objectivity in the matter? (pp. 17-21.)

As the author’s last letter to myself gives a still clearer exposition of his views on this point than the printed one, I take the liberty of extracting it. The quoted phrases are from a letter

of my own in reply to his first paper, which was intended for my last *Year-Book*, but arrived too late.

(Dacca, Sept. 3, 1880.)— . . . A few words more by way of reply to some of your objections.

(1) *Inspiration*.—Inspiration with us is an *objective reality*, and as such, it is under no necessity to be distinguished as “ordinary” or “extraordinary.” All impulses which are objectively perceived to come from God, whether through “those instincts, feelings and principles, &c., which He has implanted in us all,” or in any other “extraordinary” way, are inspiration with us. Consequently, no impulse however natural, however good, and however in conformity with the received ideas of the world, is a command from God, if it but want the element of objectivity in it. Hence “the formation of right habits of action,” however *useful* it may be for the prevention of *crimes*, is no very great thing with the Brahmo Soma, whose sole object is to bring the Living God at every man’s door. Neither do we at all care for the “lawfulness” or otherwise of an act, unless the law is *perceived* to come directly from the Law-Giver’s Hands. As to any “test” for inspiration, I hope the objection will at once suggest itself to you when I say that “good” and “bad” actions are relative terms; and are such only according as circumstances happen to make them. Our belief in regard to this matter is, that the dealings of God with us are by means of a special faculty, whose renderings of God’s commands are at least as sure and unerring as those of the faculties of sight, hearing, and the like.

(2) *Idolatry*.—Mr. Sen *does not* countenance idolatry as such, and he would most assuredly have considered any tinge of it in the Kuch-Behâr marriage a high-treason against God, had not its rejection involved a disregard of His *direct command*, which, I need not repeat, is the only law of right or wrong for a Brahmo.

A more complete Antinomianism than this could scarcely be put forth. It completely abolishes the moral solidarity of mankind; for when any man can at any moment receive a divine exemption from moral obligations, what security can remain for your neighbour’s conduct? Nor does this theory leave us any more trust in God than in man. By representing His Will as a series of celestial caprices, it destroys all power of real reliance upon His character. He can, it appears, even give a “*direct command*” to perform an act which would otherwise have been rightly accounted as “high-treason” against Himself! One is reminded of the “Brethren of the Free Spirit” in the 14th century, who held that they were under the special guidance of the Holy Spirit, even when their actions were of a most questionable character. Nothing can bring greater discredit upon the doctrine of “a Living, Moving, and Acting God,” than this disastrous inversion of true religion which claims the direct ordinance of Heaven for the errors of men. Instead of striving to learn God’s thoughts and purposes from all the countless channels of nature, life, and faith, through which He expresses them, the Antinomian confines the spiritual apprehension of Him to one single phase of the last-named faculty, and from that alone, unsupported, unbalanced, he constructs a mental image which he worships as God. Doubtless the error is one that may be made by good and honest men; but it is none the less fraught with



danger to mankind. It may be worth while to read the following singular warning against it which appeared as a "Devotional" in the *Sunday Mirror* of January 20, 1878, shortly before the official announcement of the Kuch-Behár marriage.

I have strangely got into the habit, O my God, of crediting Thee with all my ideas and plans. I, as Thy servant, ought to follow only Thy commandments, forsaking all that pleases me and adopting whatsoever is agreeable to Thee. But instead of doing this, I strive to follow my own plan and schemes and then ascribe to Thee their authorship. Having come so far in the path of religion, I feel it a humiliation to believe that I am carrying out my own wishes. I would fain believe that in all my doings I only follow Thy leading, and I feel glad when people give me credit for obeying Thy will and sacrificing my own. But as self-sacrifice is a hard thing, and I am carried away by my own ideas, feelings, and tastes, all that I can do is to make myself and others believe that everything I do is the Lord's doing, and that all my purposes are divine purposes. Thus errors and vices in my life become sacred in my estimation in the course of time with the imaginary imprimatur of Thy seal. Lord, deliver me from this delusion.

To which concluding petition, every friend of the Brahmo Somaj will heartily say, Amen.

*Bidhán Bhárat* : athárt Yug dharma máhátmya pratipádak Hari līlā Mahákábya.—A great poem on the doings of Hari : purporting to make evident the glories of the Eternal Religion. Part I.—Calcutta : Indian Mirror Press. 1802 Sakábdá (1880).

The *Sunday Mirror* of Sept. 12, 1880, highly praises this book, entitling it "The Epic of the New Dispensation,"—and informs us that "it finishes the tale which began thousands of years ago in the Vedas, was repeated subsequently in the Rámáyan and the Mahábhárat, and, renewed in the life of Chaitanya, culminated at last in the New Dispensation of the Brahmo Somaj." As considerable importance seemed to be attached to the work, I requested a Bengali friend to examine it for me, and from his report I condense the following account.

The argument of the poem may be thus briefly summarized. After India had suffered great wrong at the hands of the Mahometans, God was pleased to transfer the sovereignty over her to the mighty English. These latter brought with them new lights of science and new ideas; but unfortunately, with the advance of enlightenment there came also a host of corrupt practices.

. . . Many so-called reformers, but, in fact, slaves of passion, demons in human shape, are, under the guise of reforming our country, winning over many men and women to the paths of vice, and sending them to hell.—But at this time Nature presages that something is going to happen. . . . These signs prove to be the precursor of the birth of the New Dispensation, and the convocation of the Gods by Hari, who, holding the new-born Babe in his arms, addresses them thus :— . . . "I appear in different ages, in different countries and in different guises, to save mankind. I am this time going to appear in the shape of a child, to kill the demons and save all men and women. . . . I will take as my servants the faithful New-dispensationists, and will protect them in my bosom. In my church there shall be no

place for my eternal foes—those infidels, the unbelievers in my New Dispensation. They shall be blown away like chaff by my winnowing-fan, and I shall carefully collect the grains only. My beloved daughter Victoria will serve me," &c., &c.

Then Hari anoints his new child. All the sages and prophets do homage to it. A hymn is then sung in praise of Hari.

Every one is enchanted. Even Hari lent his own voice to sing his own praise. By the sweet melody of his voice all heaven became mad with excitement. Chaitanya, lifting up his arms, began to dance. The example becomes catching. All the Gods and men that were present, become imbued with this wild spirit. Mahomet dances with David. Narada dances with Paul, shouting "Hari, Hari." John, "the eater of locusts," also joins in the dance, as do Confucius, Luther, Peter, Sakya Muni, Moses, and many others too numerous to mention. All the believers in the New Dispensation join the Gods in their dance.

Finally the new Child goes forth to conquer the world from the hands of Satan's followers, and after a fierce conflict, the latter are seized by the heavenly guards, who, holding them by the hair, hurl them down into hell. Thus was the victory of the New Dispensation accomplished.

I think my English readers will not need any further selections from the Epic of the New Dispensation.

### iii. *Provincial Somajes.*

*The Reverend Padre's Address.* A Satirical Poem in the Ballad Metre. By Bepin Bihary Bose [of Allahábád], M.A.—Calcutta: Roy Press Depository, 14, College Square.

The Address here satirized appears to have been one of those violent utterances by which the narrowest class of European missionaries obscure and distort the Gospel of Christ. The Brahmo hearer's feelings on hearing it were very natural; but his attempt to express them in English verse is a total failure.

*The Saddarshana-Chintaniká, or, Studies in Indian Philosophy,* Monthly Nos. from July 1879 to August, 1880.—Puná: Sadaashive Petha, House Municipal, No. 641.

*Ahmedábád Prárthaná Somaj.* Report for 1879. Printed at the Hitechhu Press, by Jeysing Mooljee, Patel.

The greater portion of this pamphlet consists of an earnest and able dissertation on the prospects of Theism in India. It would appear to be from the same hand as the letter already referred to from Mr. Bholanáth Sarabhai, the President of the Ahmedábád Somaj; but it deals with the subject more systematically, and goes more deeply into the problems lately mooted concerning inspiration, prophets, idolatry, &c. I have no room for any quotations, but cannot pass it by without congratulating the Brahmos on this calm, thoughtful, yet zealous defence of Theism from one of the leading provincial Somajes. It is a happy omen for the increasing solidarity of the Theistic Church.

## STATISTICAL TABLES.

## 1. LIST OF THE BRAHMO SOMAJES IN 1880.

N.B.—During the past year, nearly a dozen new Somajes have been started in different parts of India; but I wait to include them in the List until they have celebrated their first Anniversary.—Those Somajes which possess a meeting-house or Mandir of their own are marked by a \*.

## BENGAL.

No.	Name of Somaj.	Date of Foundation.
1.	*Calcutta. Ádi Bráhma Somáj ..	1830
2.	" Bráhma Somáj of India..	1866
3.	" Sádharan B. S.	1878
4.	" Áhiritólá ..	1878
5.	" Chunápuke	1869
6.	" Colutólá ..	1860
7.	" Garpar ....	1869
8.	" Khidirpur	1876
9.	" Sankaritolá	1867
10.	" Shámbázár	1863
11.	" Simlá ....	1871
12.	" Sinduriápati	1863
13.	" Táltalá ....	1873
14.	Árráh .....	1878
15.	*Bágháchrá .....	1863
16.	*Baráhanagar .....	1864
17.	Bárasat .....	1870
18.	*Báripur .....	1871
19.	*Barisal .....	1861
20.	*Behálá .....	1853
21.	Berhampur .....	1864
22.	Bhágálpur .....	1862
23.	*Bhowánipur, 1 .....	1852
24.	" 2 (Suburban) revived	1878
25.	*Boáliá (Rájsáhi) .....	1864
26.	*Bogra (Bagurá) .....	1860
27.	*Boluhati .....	1857
28.	*Bráhmanbáriá .....	1865
29.	*Burdwan .....	1860
30.	*Chandernagar .....	1860
31.	*Chinsurá .....	1864
32.	*Chittagong .....	1855
33.	Commillá (Tripurá) .....	1854
34.	*Dacca (East Bengal B. S.)	1846
35.	Darbhanga .....	1872
36.	*Dárling .....	1877
37.	Dharmapur .....	1872
38.	Dinájpur .....	1868
39.	*Faridpur .....	1857
40.	Goári .....	1879
41.	*Gyá .....	1866
42.	*Harinábhi .....	1867

No.	Name of Somaj.	Date of Foundation.
43.	*Házáribágh .....	1866
44.	Hugli .....	1869
45.	Jalpaiguri (Northern Bengal B. S.) .....	1869
46.	*Jámálpur .....	1869
47.	*Jangalbári .....	1876
48.	Jhinadáhá .....	1876
49.	*Kákiníá .....	1869
50.	*Kálná .....	1868
51.	*Khaturá .....	1878
52.	*Konnagar .....	1863
53.	*Kriahnagar .....	1844
54.	*Kuch Behár .....	1873
55.	*Kumárákháli .....	1849
56.	Kushtíá .....	1879
57.	Maheshpur .....	1869
	" revived ..	1879
58.	Mahestolá .....	1875
59.	Máldaha .....	1868
	" revived .....	1875
60.	Málipará .....	1876
61.	Matihári .....	1874
62.	Midnápur .....	1846
63.	*Monghyr (Behár B. S.)	1867
64.	Mudíálí .....	1873
65.	Murshidábád .....	1874
66.	*Mymensingh .....	1853
	" Branch B. S.	1867
67.	*Noákháli .....	1876
68.	Pabná .....	1857
69.	Páchámhá .....	1874
70.	Pirozpur .....	1878
71.	Purníá .....	1878
72.	*Rámpur Hát .....	1874
73.	*Ránci .....	1868
74.	Rayna .....	1877
75.	*Sáidpur .....	1878
76.	Serampur .....	1861
77.	Sháhápur .....	1874
78.	*Siliguri .....	1879
79.	*Sirájungunge .....	1875
80.	Sylhet .....	1863
	ÁSSÁM.	
81.	*Dhubri .....	1875

No.	Name of Somaj.	Date of Foundation.	No.	Name of Somaj.	Date of Foundation.
82.	*Gowhätti .....	1870	106.	Rupar .....	1879
83.	*Nowgong .....	1870	107.	Simlá Hills .....	1875
84.	*Shillong .....	1874	<i>WESTERN INDIA.</i>		
85.	Tezpur, 1 .....	1871	108.	*Bombay Prárthaná Somaj .....	1867
86.	" 2 (Central Ássám B. S.) .....	1878	109.	*Ahmedábád .....	1871
ORISSA.			110.	Barodá .....	1878
87.	Bálásore and Provincial combined .....	1879	111.	Broach .....	1876
88.	*Cuttack, 1 .....	1865	112.	Kairá (branch of Ahmedábád P. S.) ..	1876
89.	" 2 (Utkal B. S.) .....	1869	113.	Nariád P. S. ....	1878
<i>N. W. and CENTRAL PROVINCES.</i>			114.	Navaserai .....	1878
90.	Alláhábád, 1 .....	1864	115.	Pandharpur .....	1876
91.	" 2 (Northern India B. S.) .....	1867	116.	Petlád .....	1878
92.	Banda .....	1877	117.	*Puná .....	1870
93.	Bareilly .....	1860	118.	Sojitrá .....	1878
94.	Bráhma Grám (Mundla) .....	1879	119.	Surát (revived) ..	1878
95.	Cawnpur .....	1865	SINDH.		
96.	Dehrá Dhun .....	1865	120.	*Hyderábád Brahma Somaj .....	1868
97.	Gházípur .....	1872	121.	Karáchi Prárthaná Somaj .....	1869
98.	*Lucknow (Oudh B. S.) .....	1867	<i>SOUTHERN INDIA.</i>		
<i>THE PANJÁB.</i>			122.	Madras (Southern India B.S.), revived.....	1879
99.	*Láhore, 1 (Panjáb B. S.) ....	1863	123.	Bangálore, 1 (Nagara Pettah) .....	1867
100.	" 2, Sat-Sabhá .....	1870	124.	* " 2 (Regimental B. S.)....	1871
101.	" 3, New Prayer Meeting .....	1879	125.	" 3 (Arula Pettah) ..	1872
102.	Amritsar Prayer Meeting .....	1879	126.	" 4 (Cottonpettah) ..	1879
103.	Derá Gházi Khán ....	1879	127.	Salem .....	1866
104.	Multán .....	1875			
105.	Rawal Pindi .....	1867			

## 2. BRAHMO MARRIAGE REGISTRARS IN 1880.

Under the Native Marriage Act (III of 1872).

City of Calcutta .... { NORENDRO NÁTH SEN.  
DURGA MOHAN DÁS.

Suburbs of Calcutta .... { BHUBAN MOHAN DÁS.  
SASIPADA BANNERJI.

District of Hugli ..... SHIB CHUNDER DEB.

" Dacca ..... GOVINDA CHANDRA DÁS.

" Bogra ..... DWARKÁ NÁTH RÁY.

" Ássám ..... JAGAT CHANDRA DÁS.

The Registrar of Calcutta and the Sub-Registrars at the chief stations of District Judges are ex-officio Marriage Registrars under the Act.

## 3. SUPPLEMENTARY LIST OF BRAHMO MARRIAGES

FROM 1864 TO 1877.

I have already explained (p. 50) how it was that the Brahmo Marriage Register given in my last *Year-Book* failed to contain the following list of marriages celebrated between the members of the Bāgháchrá Brahmo Somaj. Another inadvertent omission, now supplied, was the marriage of Babu Jyotirindra Náth Tāgore, the present Secretary to the Adi Somaj. As the last number in the Register was 93, I continue the numbering at 94.

No.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
94	1864 May 29	Bāgháchrá	MALLIK, Mati Lál	26	Piráli Bráhma	Son of Manik Chandra Mallik.
			MALLIK, Sarvaman-galá	13	Ditto	D. of Pitámbar Mallik.
95	1864 June 17	Kulbáriá	MALLIK, Akrur Chandra	25	Ditto	Son of Pares Náth Mallik.
			MALLIK, Bhuvanes-vari	11	Ditto	D. of Chandra Náth Mallik.
96	1864 June 17	Kulbáriá	MALLIK, Nanda Kumár	24	Ditto	Son of Golak Chandra Mallik.
			MALLIK, Patesvari	9	Ditto	D. of Chandra Náth Mallik.
97	1864 June 23	Sankarpur	MALLIK, Rishivar	29	Ditto	Son of Prem Chand Mallik.
			MALLIK, Mánadá Sundari	13	Ditto	D. of Chaitanya Charan Mallik.
98	1864 July 9	Bāgháchrá	MALLIK, Káli Kumár	28	Ditto	Son of Rup Nárāyan Mallik.
			MALLIK, Prasanna Mayi	11	Ditto	D. of Dayál Chánd Mallik.
99	1872 March	Bāgháchrá	MALLIK, Syámá Charan	22	Ditto	Son of Hara Chandra Mallik.
			MALLIK, Sasimukhi	13	Ditto	D. of Bholánáth Mallik.
100	1872 March	Sankarpur	MALLIK, Baikuntha Náth	26	Ditto	Son of Ráj Chandra Mallik.
			MALLIK, Annadá Sundari	13	Ditto	D. of Ganesh Chandra Mallik.

No.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
101	1872 March	Sankarpur	MALLIK, Amrita Lál	26	Ditto	Son of Manik Chandra Mallik.
			MALLIK, Meghmálá	13	Ditto	D. of Mrityunjay Mallik.
102	1872 June	Sankarpur	MALLIK, Biresvar	29	Ditto	Son of Raj Chandra Mallik.
			RAY, Kásisvari	14	Ditto	D. of Káli Prasanna Ráy.
103	1875 April	Kulbáriá	MALLIK, Rádhá Náth	26	Ditto	Son of Jagat Chandra Mallik.
			MALLIK, Jádumani	13	Ditto	D. of Káli Kumár Mallik.
104	1875 April	Sankarpur	MALLIK, Pares Náth	26	Ditto	Son of Kangsadhar Mallik.
			MALLIK, Golap	9	Ditto	D. of Jadu Náth Mallik.
105	1877 Nov.	Kulbáriá	MALLIK, Tinkari	25	Ditto	Son of Haladhar Mallik.
			MALLIK, Bidhumukhi	14	Ditto	D. of Káli Kumár Mallik.
106	1868 July 5		TÁGORE, Jyotirindra Náth GÁNGULI, Kádambari		Piráli Bráhma Bráhma	5th son of Deben- dra Náth Tágo- re. 2nd d. of Syámá Lál Gánguli.

Besides these, there were "three marriages performed according to Brahmo rites" at Mangalore, some time between May 1870 and December 1872, as reported in the *Theistic Annual* of 1873 by Ullal Roghunáthya, a leading member of the Mangalore Somaj. He adds that these marriages "were performed by their own minister, Jarappa. The brides and bridegrooms in two cases, I suppose, were under age." These three bring the number of Brahmo marriages, from July 1861 to August 1879, to 109.

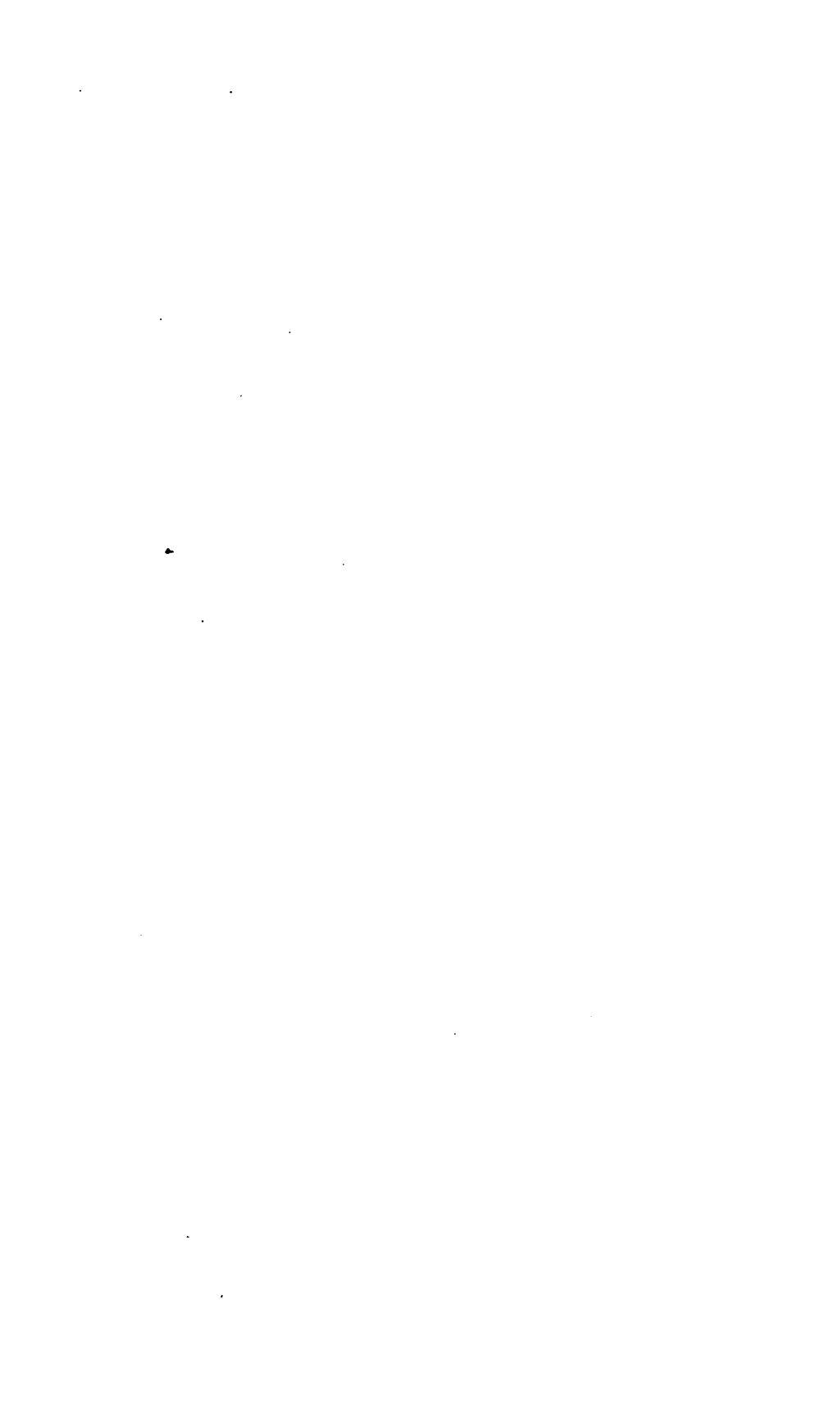
## 4. BRAHMO MARRIAGES DURING THE YEAR 1879-80.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
110	1879 Nov. 9	Bombay	GODBOLE, Balvant Govind	30	Kokanastha Bráhmaṇ	Vákil of the Tháná District Court, and a member of the Práṛthaná Somáj. D. of Rám Chandra Moreshwar Gholap and widow of Gangádhara Chintáman Yavatkar.
			YAVATKAR, Umábai ( <i>Widow</i> )	19	Deshastha Bráhmaṇ	
111	1879 Nov. 11	Kálikachha (in Tipperá)	NANDI, Mahendra Chandra SEN, Saudámini		Káyastha Vaidya	Son of Ananda Chandra Nandi. D. of Ráj Mohan Sen of Vikrampur.
112 R.	1879 Nov. 21	Calcutta	RÁY, Ánanda Chandra —, Anuja Nandini ( <i>Widow</i> )	28 21	Káyastha Bráhmaṇ	Native Doctor at Siliguri. Inhabitant of Báli.
113 R.	1879 Nov. 22	Calcutta	CHAKRAVARTI, Bipin Mohan ( <i>Widower</i> ) —, Khiróda Sundari ( <i>Widow</i> )	27 20	Bráhmaṇ Ditto	Sub-Registrar of Govindgunge in Bogra.
114 R.	1879 Dec. 9	Calcutta	RÁY, Káli Náráyan BOSE, Hemlatá	27 14	Káyastha Ditto	Editor of the Dacca "East." D. of Hara Náth Bose of Mazilpur.
115	1880 April	Alláhábád	MAITRA, Gangá Prasád —, Annadá Mayi ( <i>Widow</i> )	29 21	Bráhmaṇ Ditto	Son of Kishori Lál Maitra. D. of a Hindu Pandit at Benares.
116	1880 April 21	Calcutta	MOZOOMDÁR, Dwarká Náth Bose —, Kámini		Káyastha	Sub-Deputy Magistrate & Collector. Educated at the Metropolitan Female School of Indian Reform Association.
117 R.	1880 Aug. 21	Calcutta	MALLIK, Kurun Chunder —, Haridási	32 25		Stationer in Calcutta.
118	1880 Oct. 16	Itná (District of Mymensingh)	CHAKRAVARTI, Mahesh Chandra Biswás, Baradá Sundari	25 15	Bráhmaṇ Káyastha	Pandit in the Kuch Behár School. Second d. of Káli Kishore Biswás.

# 5. PERIODICALS UNDER BRAHMO MANAGEMENT IN 1880.

Place of Publication.	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Calcutta	Indian Mirror (Daily)	English	Daily general newspaper	Narendra Nath Sen and Krishna Bihari Sen, M.A.
"	Ditto, Sunday Edition	English	Weekly religious newspaper	Krishna Bihari Sen, M.A.
"	National Paper	English	Weekly general newspaper	Nobô Gopal Mitter.
"	Sulabh Samachar (Cheap News)	Bengali	Weekly social and educational do.	Indian Reform Association.
"	Brahmo Public Opinion	English	Weekly religious, political, and educational newspaper	Bhuban Mohan Das.
"	Tattva Kaumudi (Moonlight of Knowledge)	Bengali	Fortnightly religious newspaper	Organ of the Sadhâran Brahmo Somaj.
"	Dharma Tattva (Religious)	Bengali	Fortnightly religious newspaper	Brahmo Somaj of India.
"	Tattvabodhini Patrikâ (Teacher of Knowledge)	Bengali	Monthly religious newspaper	Adi Brahmo Somaj.
"	Bhârati (The Indian)	Bengali	Monthly general magazine	Dwijendra Nath Tagore.
"	Bramabodhini Patrikâ (Teacher of Women)	Bengali	Monthly magazine for the instruction of women	Umesh Chunder Dutt, B.A.
"	Abelâbândhab (Friend of Women)	Bengali	Ditto, ditto	Dwarkanâ Nath Gânguli.
"	Paricharikâ (Hand-maiden)	Bengali & Eng.	Ditto, ditto	Protâp Chunder Mozoomdar.
"	Balak Bandhu (Boys' Friend)	Bengali	Fortnightly illustrated journal	Indian Reform Association.
"	Theistic Quarterly Review	English	Quarterly religious magazine	Protâp Chunder Mozoomdar.
Barthanagar	Bhârati Samjibi (Indian Workman)	Bengali	Monthly cheap journal	Sasipada Bânerji.
Harinkhbi (24 Pergunnas)	Bhârati Sangakarak (Indian Reformer)	Bengali	Weekly general newspaper	Umesh Chunder Dutt, B.A.
Dacca	The East	English	Weekly general newspaper	Kali Nârâyan Roy.
"	Dacca Prakash (or publication)	Bengali	Weekly secular & religious news.	Gobind Chandra Roy.
"	Bangabandhu (Friend of Bengal)	Bengali	Fortnightly religious newspaper	Kailash Chunder Nandy.
"	Bhârati Mihir (Indian Sun)	Bengali	Weekly general newspaper	Anâth Bandhu Guha, B.A.
"	Sanjibani	Bengali	Ditto	Srinâth Chanda.
"	Bradr-i-Hind (Indian Brother)	Urdu	Monthly religious magazine	Pandit Siva Nârâin Agnihotri.
Lahore	Subodha Patrikâ (Good Thoughts)	Marathi & Eng.	Weekly cheap journal	Bombay Theistic Association.
Bombay	Brahma Gritana Bodhini (Theistic)	Tamil	Monthly religious journal	Iyâskami Mudeliar.
Bangalore	Salem Patriot	Tamil & Eng.	Fortnightly general & religious journal	S. P. Narasimulu.
Salem	[Instructor]			
Coimbatore	Coimbatore Patrikâ	Vernacular	Fortnightly journal	Ditto.





PRINTED AT THE "MERCURY" PRESS,  
BEDFORD, ENGLAND.



No. VI

1881.

THE  
**BRAHMO YEAR-BOOK**

FOR 1881.

BRIEF RECORDS OF WORK AND LIFE

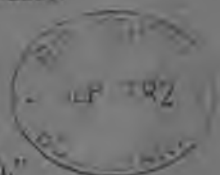
IN THE

**THEISTIC CHURCHES OF INDIA.**

EDITED BY SOPHIA DOBSON COLLET.

*Brahma-kripāhi keralam*

"God's mercy alone availeth."



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# GLOSSARY.

*Adesh*, command.

*Adi*, first, original.

*Anusthán*, a religious ceremony.

*Anusthánic Brahmo* (an), one who performs all domestic ceremonies with strictly Brahmic rites. Of these *anusthans* there are five: viz., (1) *Játkarma*, thanksgiving after the birth of a child; (2) *Námkaran*, naming a child, usually performed after the 6th month (and sometimes called *annaprásan*, or rice-eating, from the custom of giving rice to the child for the first time on that day); (3) *Bibáha*, marriage; (4) *Anteshtikriyá*, funeral; (5) *Srad-dha*, commemoration of the dead. This occurs for the first time shortly after the funeral, and afterwards on special occasions.

*Bámábodhiny*, woman-enlightening, from *bámá*, woman, and *bodhiny*, an enlightener.

*Bhakti*, loving faith in God. *Bhakta*, a devotee.

*Bhárat*, India.

*Bidhán*, dispensation; lit. ordinance or rule. *Navabidhán*, the "New Dispensation."

*Brahma*, the Supreme.

*Brahma Dharma*, the religion of the One True God; Brahmoism, or Theism.

*Bráhmica* (f) } a Theist.  
*Bráhmó* (m)

*Bráhmó Somáj*, Theistic Church.

*Dharma*, religion; lit. the sacred Law.

*Homa*, lit. a burnt offering; the Hindu ceremony of Fire-sacrifice.

*Mandir*, a temple or church.

*Mofussil* (noun), the provinces; (adj.) provincial.

*Patriká*, a periodical paper; lit. a document.

*Prárthaná*, prayer.

*Priti-bhojan*, love-feast.

*Sabhá*, an association.

*Sádháran*, general, universal, open to all.

*Sakábdá*, the Bengali era of Sálivá-hana, dating from April 13, A.D. 78.

*Sangat*, united. *Sangat Sabhá*, an association for religious conversation.

*Sankirtan*, *San*, together, *kirtan*, praise: a peculiar kind of popular hymn, sung in chorus.

*Sloka*, a verse, or text.

*Somáj*, society; an assembly, or church.

*Tattva*, truth; *Tattvabodhiny*, truth-informing, or teaching.

*Utsab*, a religious festival. *Mághotsab*, the anniversary festival of the Brahmo Somáj, held on the 11th of Mágh, i.e., January 23.

*Yoga*, religious abstraction, or solitary communion with God. *Yogi*, one who cultivates *Yoga*.

## PREFACE.

I have to apologize to my readers for a delay of nearly six months in the issue of the present *Brahmo Year-Book*,—owing first, to a heavy illness which fell upon me last November, disabling me for two months from literary work,—and next, to the unexpected length to which it has been necessary to extend the latter part of the book. I have further to apologize to those of my readers who are genuinely interested in the progress of the Brahmo Somaj, for the disproportionate space which I have been obliged to occupy with theological controversy. There are periods in the history of nations and communities, when fundamental principles are attacked, and require to be vindicated effectively before the course of peaceful progress can be continued; and such a period has, unhappily, come to exist in the Brahmo Somaj, through the sensational endeavours of its former leader to recover his old prestige by changing the whole type of Brahmic faith and life. Of these endeavours, and of the active resistance with which they have been met by a large portion of the Brahmo Community, I have given a full epitome, and I have also made a careful examination of the only important auxiliaries of Mr. Sen's movement, viz., the writings issued by the Dacca Branch of the "B. S. of India," and the defences and interpretations published by Mr. P. C. Mozumdár. All this was indispensable under the circumstances, but it has greatly curtailed the space allotted to the affirmative work performed by the Sádharan and Provincial Bengal Somajes, and has left no room for any details of the Brahmic work done in Northern, Western, and Southern India. I have also been obliged to omit my usual chapter on Literature, for which the last year would have supplied many materials, some of which are of unusual interest (*e.g.*, the Complete Bengali and Sanscrit Works of Rám Mohan Roy, edited by the President of the Ádi Brahmo Somaj, Babu Ráj Náráin Bose). Nor has it been possible to do anything like justice to the deeper questions of thought and faith which are involved in the controversy itself, as I had earnestly desired. The relations of Brahmoism to Christianity, and of both to a sound and comprehensive religious philosophy,—these most important topics have been suddenly brought to the front by Mr. Sen's new movement, and ought to be fully dealt with; but I have only had room to touch on them in the briefest way, simply indicating my own view, without giving it any full exposition. It may, therefore, be desirable to add

here a distinct and emphatic repudiation of the charge which has been repeatedly brought against me by Mr. Sen's defenders, that I have receded from the ground upon which I originally started the *Brahmo Year-Book* in 1876. To make this clear, let me repeat the words in which I then explained my purpose. Commenting on a fine speech made by Mr. Sen in 1872, on the relation of Theism to Christianity, I wrote as follows (*Brahmo Year-Book*, No. I., p. 8).

"It is not only the Broad Church, but the New Testament (John i. 9) which 'interprets Christ as "the light which lighteth every man that cometh into the world".' But, unfortunately, this declaration has been hitherto so slightly heeded by Christendom that it now sounds like a new heresy. If it be, however,—as I heartily believe,—a fundamental truth, it follows that all souls in whom that Light shines visibly forth *are truly Christ's*, and that whatever their theological notions may be *about* him, they are in spiritual contact (more or less) *with* him. I think few reasonable Christians can read even the brief records in the following pages without perceiving that such is the case with many a Brahmo. Their aim is ours,—to establish the Kingdom of God in the heart of every man and woman and nation and community. Their faith is ours in the Fatherhood of God and the Brotherhood of man. Their trust is ours, in the Lord of the heart who seeth in secret, and redeemeth the penitent sinner. Their joy is ours, in communion with the Holy and Perfect God, and in 'doing the work He loveth;' and their hope is ours in the immortal life which shall make that joy our own for eternity. And while so much of the world around lies steeped in sin or blighted by misery and unbelief, surely all who look for the coming of the Kingdom of God should, wherever possible, combine their forces for the great work of promoting that Kingdom, and not let differences on other points, however real, obscure their brotherly sympathy or hinder their united action.

"My present aim, therefore, is to help in bringing nearer together all those who seek to cherish and obey 'the Light which lighteth every man,' whether they do or do not identify that Light with the Founder of Christianity. The practical Christian and the devout Theist (whether Jew or Brahmo, Asiatic or Saxon) have each lessons to learn from the other; they already hold far more in common than either is wont to suspect; and the world will be the better for their mutual interchange of spiritual experience. I dedicate this little Year-Book to my friends in both communions, with best wishes for their growth in faith and charity, and in the hope that we may all be united in that happy time when the faithful 'shall come from the East and the West and the North and the South, and shall sit down in the Kingdom of God'."

I still hold to every word of this, and should be astonished that any reader of my *Year-Books* could so misunderstand them as to suppose otherwise, had not the experience of the last year shown me that this misunderstanding is only one token of a far wider delusion which is but too prevalent among Mr. Sen's disciples, viz., a colour-blindness to all religious life and faith except those peculiar types thereof which are stamped with his approval. Those special types have, in their eyes, superseded the old Brahmic ones; and their senses are stopped from perceiving, and their minds from recognizing, all the piety, the aspiration, the nobleness of heart and devotedness of life which exist outside their own small circle. The readers who could go through all the records of Brahmic life and faith which filled my last *Year-Book*, (including the admirable paper on "Religious Culture" which occupied three pages of my "Selections" (pp. 92-95),—a paper which has been heartily appreciated by Christian friends in England)—without ceasing to believe that all these things proceeded from mere secularists, sceptics, infidels, and other unspiritual persons, might very well include in the same category the writer who had selected those records for re-publication. The smaller misapprehension is only a subordinate part of the greater one. But the cordial appreciation and generous kindness with which my efforts have been received by the great majority of my readers in various sections of the Brahmo community, and in various parts of India, from the aged Presidents of the Ādi and the Sādhāran Somajes down to the young enthusiastic workers who are striving to Brahmoize remote country districts,—all this has abundantly confirmed my conviction that however imperfectly I may have carried out the execution of my plan, its main lines are based upon solid fact, and that I have not misinterpreted the true character of the great Theistic movement of India, nor misrepresented the drift of its later phases. My chief task in the present *Year-Book* has been the negative one of vindicating spiritual Theism against sensational theocracy; but I regard this as merely a digression, and hope to go back next year to the more congenial duty of tracing the course of affirmative Brahmoism in its various developments of faith, life, and literature, which are growing and multiplying, year by year, with a freshness and power that rejoice the hearts of its well-wishers.

It remains to add that I intend to change the time of publication for the *Year-Book*, and to issue it henceforth in June instead of in December,—a step rendered necessary by the increasing quantity of Brahmo work to be recorded, and the consequent need for economizing my time and strength by making use of the Annual Reports issued by the Sādhāran and some of the foremost Provincial Somajes early

in every year, instead of depending wholly upon my own compilations of the same facts from the Brahmo newspapers. For reasons which my Brahmo friends will at once perceive, I am sorry to make this change; but after sixty years of bad health, it is my only chance of continuing to fulfil the pleasant task of working with them for the welfare of India. It would also be a great help to me, if any Brahmos who are versed in special topics connected with my work, would favour me with brief reports of their observations or experiences, for insertion in the *Year-Book*. For instance, I should be very grateful if one of my learned correspondents in Northern or Western India would write me a careful summary of the relations of the *Ārya Somaj*,—historical, philosophical, and religious,—to the Brahmo Somaj. Other topics crowd on my mind, but I must forbear, and close these imperfect chronicles, with warm gratitude for all the unexpected and generous kindness which has been shown to me more than ever amid the peculiar difficulties of the past year, and has touched the autumn of my life with the happy brightness of an “Indian Summer.”

S. D. C.

33, Hamilton Road, Highbury, London.

May, 1882.

## RETROSPECT OF THE YEAR 1880-1881.

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### The Metropolitan Somajes.

#### THE SÁDHÁRAN BRAHMO SOMAJ.

The history of the Brahmo Somaj during the past year is somewhat complex, as the proceedings of each of the more important Somajes require some knowledge of the proceedings of the others in order to be clearly understood. But before entering upon these inter-ecclesiastical affairs, I have to give a report of the chief central organization,—the Sádharan Brahmo Somaj,—in its normal aspects of work and propagandism, independently of mere controversy.

The first notable event of the year 1881 was the Anniversary Festival, which opened (on Sunday, Jan. 16) as in the two previous years, with a large meeting at the house of the venerable Debendra Náth Tágore, to celebrate the memory of Rám Mohan Roy. More than 500 persons were present. Pandit B. K. Goswámi was voted to the chair, and the proceedings commenced with an introductory speech from Babu Dvijendra Náth Tágore, who laid great stress upon the significance of the celebration as a meeting-ground for all sections of the Brahmo community. He was followed by Babu Nagendra Náth Cháatterji, whose Memoir of the Rájá was then on the eve of publication, and who in a long and eloquent speech, recounted many facts and incidents from the Rájá's life which produced a deep impression on the audience. Above the steps leading into the hall was placed the Rájá's bust, overlooking the gathering.

On the following day (Monday, Jan. 17) special prayer-meetings were held in many quarters, for the welfare of the Brahmo Somaj. A letter had been previously issued from the Sádharan B. S. Office, reminding Brahmos of the mission and principles of their Church, and suggesting a form of prayer. On this Monday morning, Brahmo young men decorated their private rooms, and held prayer-



meetings in several centres, while many families sent up their prayers to God to bless the Brahmo Somaj with His spirit, and lead it to a successful accomplishment of its mission.

After some minor celebrations, the chief event of the Anniversary took place on Saturday, Jan. 22,—viz., the consecration of the new Prayer Hall in Cornwallis Street. Before the break of day, the congregation began to assemble at their old place of worship in Beniatola Lane. Pandit B. K. Goswámi offered a suitable prayer, and Pandit Siva Náth Sástri, in a short address, warned the assembly against making the name of God a matter of parade, and pointed out the way in which that name should be sung in the streets. Then the congregation issued forth, enthusiastically singing the new processional hymn (or *Nagar Sankirtan*) composed for the occasion. As they marched, their numbers increased, till there was "a sea of uncovered heads, surging slowly onwards." At the new temple, another crowd was anxiously waiting their arrival, and near the door was seen the aged President of the Sádháran B. S., Babu Shib Chandra Deb. After the singing had subsided, he offered a prayer invoking the blessing of God on the event, and then opened the door, and the congregation, followed by a great concourse of people, entered singing a well-known Brahmo hymn, "Sing, O sing, brethren, that God's mercy alone availeth." Then approaching the pulpit, the President opened the ceremony with another short prayer, after which the following Statement of Principles was read aloud in three different languages, English, Bengáli, and Urdu,—by Babu Umesh Chandra Datta, Pandit Siva Náth Sástri, and Pandit Siva Náráyan Agnihotri.

#### THE STATEMENT.

This day, the 10th day of Mágh 1287 according to the Bengáli era, and the 22nd of January 1881 according to the Christian era, in the fifty-first year of the Brahmo Somaj, we dedicate this Hall to the worship of the One True God. From this day its doors shall be open to all classes of people without distinction of caste or social position. Men or women, old or young, wise or ignorant, rich or poor, all classes will meet here as brethren to worship Him, who is the author of our salvation. This great, holy, Supreme God alone shall be worshipped here, to the exclusion of every created person or thing ; and no divine honours shall be paid to any man or woman as God, or equal to God, or an incarnation of God, or as specially appointed by God. It shall be ever borne in mind in this Hall, that the great mission of Brahmoism is to promote spiritual freedom amongst men and to enable them to establish direct relationship with God, and the sermons, discourses and prayers of this place shall be so moulded as to help that spirit. It shall ever be its aim and endeavour to enable all who thirst after righteousness, to know God who is the Life of our life, and to worship Him direct.

The catholicity of Brahmoism shall also be preserved here. No book or man shall ever be acknowledged as infallible and the only way to salvation ; but nevertheless due respect shall be paid to all scriptures and the good and great of all ages and all countries. In the sermons, discourses, and prayers used in this Hall, no scripture, or sect, or founder of a sect, shall ever be

ridiculed, reviled, or spoken of contemptuously. With due respect, untruth shall be exposed and truth vindicated. No man or class of men shall be here regarded as the elect or favourite of God, and the rest of mankind as lost to that favour. Anything calculated to compromise this catholic spirit shall never be countenanced.

The spirituality of our doctrine shall be carefully maintained. Flowers, spices, burnt-offerings, candles, and other material accompaniments of worship shall never be used, and care shall be taken to avoid every thing tending to reduce religion to mere parade and lifeless forms.

It shall be the object of all our preachings and discourses in this place, to teach men and women to love God, to seek piety, to hate sin, to grow in devotion and spirituality, to promote purity amongst men and women, to uproot all social evils, and to encourage virtuous deeds. Anything that will directly or indirectly encourage idolatry, engender superstition, take away spiritual freedom, lower conscience, or corrupt morals, shall never be countenanced. May this Hall ever remain a refuge and resting place for all the weary sojourners of this world. May the sinner find consolation and hope in this Hall; may the weak be strengthened, and may all who hunger and thirst find food and drink for their souls. With this hope and prayer we dedicate this Hall in the name of the One True God. May He help and guide us. Amen.\*

During the reading of this statement, every one seemed to be moved, some even to tears, and "after the reading was finished, loud peals of thanksgiving were once more raised by the congregation," says the report; i.e., they chanted the favourite sentence with which the previous hymn had commenced, *Brahma-kripdhi kevalam*,—"God's mercy alone availeth." Then followed the morning service, conducted by Babu Umesh Chandra Datta. "In his sermon he dilated upon the Bible story of the wanderings of the Israelites through the desert, before they reached the land of promise. Those who trust in God shall never perish, and shall never want. He called upon the members of the Śādhāraṇa Brahmo Somaj to place greater trust in God, to learn greater reliance on His will."

Towards evening the Hall was once more crowded (the numbers, on a rough calculation, exceeding 1200) for the anniversary of the favourite "Students' Service." After the reading of the year's report by the Secretary and a short prayer from Pandit Siva Nāth Śāstri, the latter delivered an able and interesting discourse in English on "The Brahmo Somaj, its mission and its hopes." The service concluded with a short prayer and hymn.

The next day (Sunday, Jan. 23) was the actual Anniversary Day. It had barely dawned when crowds of people began to flock to the new Prayer Hall, where the singing of hymns had already commenced. The morning service was conducted by Pandit B. K. Goswāmi. A second service, conducted by Babu Jadu Nāth

\* *Brahmo Public Opinion*, Jan. 27, 1881. I have re-translated from the *Tattva Kaumudī* most of the fourth sentence of this statement, and have altered four words elsewhere, the English version in the *B. P. O.* having been faulty in those passages.—*Ed. Year-Book.*

Chakravarti, was held from 1 to 3 p.m., after which Babu Umesh Chandra Datta expounded a number of texts from the scriptures of various nations. In the afternoon, Pandit Siva Nārāyan Agnihotri of Lāhore delivered a discourse, followed by a short prayer, in Hindi; and after this, about an hour was devoted to the singing of hymns and *sankirtan*.

By this time there was an immense crowd within the Hall,—upwards of 1500 men. The galleries, the door-ways, the staircases, and every other available niche and corner was crammed with men. When the half-an-hour's time for recreation was announced, nobody seemed willing to stir. Every one remained in his own place, as if eagerly waiting for the renewal of the singing. The evening service commenced at 7 o'clock, and was conducted by Pandit Siva Nāth Sāstri. The service concluded with the well-known hymn, "How, oh! how could I live without Thee!"

The Annual Meeting of the Sādhāran B. S. occupied the members during portions of three days, several adjournments being necessary. On the first of these days (Monday, Jan. 24) the Annual Report was read and adopted after slight corrections, and Babu Shib Chandra Deb then delivered his presidential address, which was short but impressive. The following passages from its beginning and conclusion will interest English readers.

Ladies and Gentlemen,—The Annual Report just now read fills me with endless gratitude to the Heavenly Father. When I behold around me congenial minds—when I see their faces beaming with spiritual joy, I feel I have not lived in vain. When I remember the days in which, as a young man, I knelt beside the great founder of the Brahmo Somaj when there was no regular organized Church, nay not even a single house of prayer dedicated to the One True God in the whole country, and when I look upon this beautiful Hall and these happy faces of fellow-worshippers around me, my feelings are something that I cannot sufficiently express. The progress of the last half-century is before me, and my thankfulness to Heaven knows no bounds. Though weak in body, and laden with years, the thought of the holy cause we have at heart, the thought of diffusing a knowledge of the God of Infinite Perfection, and the fact of there being so many earnest co-adjutors, impart to me an internal strength which I cannot describe. \* \* \*

As the objects of this Somaj may not be clearly understood, I feel called upon to submit to you that this Society ignores hero-worship. We believe that God dwells in every soul, and that it is by devoutness and purity of life and by the guidance of the Divine Light within, that we gain true knowledge of God, and not by blindly following and worshipping a man as an inspired teacher. Let us look upon each other as brothers and sisters, equal in the sight of God. Let us never forget that we are not under the leadership of any mortal. It is possible that we may not all be equally advanced. Let us consider what our deficiencies are, and do our best to make up those deficiencies by the acquisition of the inner light. I cannot conclude this address better than by quoting the emphatic words of Theodore Parker, "Religion is the service of God by the normal use, development and enjoyment of every limb of the body, every faculty of the spirit and every power we are born to or have acquired."

In the course of the later sittings, the President of the S. B. S., and also the Treasurer, Babu G. C. Mahālanabish, were re-elected; the Assistant-Secretary during the last two years, Babu Umesh

Chandra Datta, was elected Secretary, and Babu Kali Sānkár Sukul was elected Assistant-Secretary. Thirty-eight gentlemen and two ladies were elected by ballot to form the General Committee for the coming year; the missionaries were declared *ex-officio* members of the Executive Committee for the same period; and votes of thanks were accorded to the engineers of the Prayer Hall, and to various friends and sympathizers at home and abroad. An important resolution was also moved by Pandit B. K. Goswāmi, seconded by Babu Nagendra Náth Chatterji, and after some discussion, passed unanimously,—“That this meeting expresses its deep regret at seeing that Babu K. C. Sen and his missionaries are departing day by day from the worship of the holy immaterial God, and are gradually falling into the path of idolatry; while by abandoning simplicity, and introducing empty display and regal show into the worship of the Merciful God, they are sowing the seeds of great danger to the holy Brahmic Faith.”

Besides these meetings, three special gatherings took place, (1) for Brahmo ladies, (2) for children, and (3) for working men. On Friday evening, Jan. 21, more than 120 children, with their mothers, assembled at 13, Mirzapur Street (the S. B. S. Office) for the Children's Annual Jubilee. A Christmas Tree, richly decorated with toys, was erected with the help of a few kind Christian ladies. The children first enjoyed play on the open terrace, after which they were brought down to the lower yard, where they were ranged in lines, the boys on one side and the girls on the other, and made to sing little tunes, each class in its own turn. The singing concluded with a distribution of sweetmeats. Meanwhile the Christian ladies were busy lighting up the tree. When the children and their parents were ushered into the room they beheld the tree, surmounted by a little flag bearing the favourite Brahmo motto “*Brahma-kripāhi kevalam*” (God's mercy alone availeth),—lighted up with little candles, and decorated with children's toys. When these were distributed, according to their tickets, by the Christian ladies, assisted by a number of Brahmo ladies and gentlemen, the joy of the little guests knew no bounds. This is the first appearance of the Christmas Tree in the Brahmo community, and it was evidently quite a success.

Another juvenile gathering was held on the evening of Wednesday, Jan. 26. It was preceded by the *utsab* or festival for the Brahmicas.

Early in the morning upwards of 100 ladies assembled in the new Prayer Hall. Babu Umesh Chunder Datta conducted Divine Service, and Pandit Bijoy Krishna Goswāmi preached a sermon. The ladies themselves conducted the singing. At about three o'clock in the afternoon the members of the Banga Mahila Somaj [Bengal Ladies' Association] once more began to assemble in the Prayer Hall. The proceedings commenced with a hymn and a short prayer. Papers were read by Miss Rādhārāni Lāhiri and by Romá

Sundari Ghosh, after which Pandit Siva Nāth Sāstri delivered a short address to the ladies, showing the mission of women in every work of reform. He earnestly called upon the Brahmo ladies to carry the light they have received from heaven to their less enlightened sisters—to be witnesses of truth and sources of moral and religious influences in their own homes and their own neighbourhoods. After Pandit Siva Nāth Sāstri's address, the ladies' meeting broke off, and the doors of the hall were thrown open to the public to come and witness the ceremony of the children's gathering. The ceremony was quite interesting. The boys and girls were divided into separate lines, the former occupying the benches on the right hand of the pulpit, and the latter those on the left hand. After the children were seated, garlands of flowers were hung around their necks, and each was honoured with the presentation of a little nosegay. After the presentation of nosegays, Pandit Siva Nāth Sāstri delivered an address to the assembled multitude and also to the children—dilating upon the future hopes that centred on these little happy faces, and also drawing attention to the heavy responsibility that rests on the Somaj on account of the little ones. The speech concluded with a short prayer, after which the children were made to sing a song composed for the occasion.

I do not give this song, as it resembles very nearly the Children's Song which I gave on page 12 of my last *Year-Book*,—sung at the S. B. S. Anniversary of 1880. The last verse of this year's hymn (sung in chorus, by the boys and girls together) will show its purport :—

Glory, glory, glory be to God! the day of woman's good fortune is dawning! sing, Oh! sing with one accord; hear ye women, wherever ye may be placed, hear the good tidings, life is once more coming to the daughters of Bengal.

On the following evening (Thursday, Jan. 27), an interesting discourse on Brahmo Missions was delivered by Pandit Rām Kumār Vidyāratna. He strongly condemned the attitude of superiority, and the consciousness of spiritual supremacy which some preachers display, and pointed out the qualifications that should be specially possessed by Brahmo missionaries. "The true missionary of God is a brother unto the poor and the broken-hearted. He bends with brotherly sympathy beside the bed of disease; he wipes the tears from the cheek of sorrow and distress; he courts and seeks the sinner in his haunts of sin and misery. In every respect he is one of the poor and lowly."

Sunday, Jan. 30, was the day appointed for the special service for working men.

A number of working men from the jute-factory of Barāhanagar, with our friend Babu S. P. Bānerji at their head, formed themselves into a procession and marched from the northern-most extremity of Cornwallis Street, singing the name of God with one voice. They were joined by members of the Sādhāran Brahmo Somaj, who went forward to receive these brethren. This whole party thus formed, slowly advanced towards the new Prayer Hall, where an expectant crowd was waiting for their arrival. When they reached the compound many other voices mingled with theirs, and the scene was quite interesting to every one's heart. They entered the Hall, filling it with a loud chorus of thanksgiving and praise. Special Divine service was then held, and a sermon suited to the occasion was preached. With this the Anniversary Festival of the year closed. Blessed be the Lord.

Friends from the following places came and joined us on the occasion of this festival,—Láhore, Dehrádun, Jámálpur, Rámpur Hát, Dárling, Lucknow, Rangpur, Mymensing, Dacca, Kissengunge, Krishnagar, Cuttack, Bográ, Pátná, Sylhet, Dhubri, Kákinia, Kushtia, Goaland, Domráon, Bágháchrá, Bankurá, Midnapur, Tángail, Saidpore, Jhinádáhá, and Jálpaguri.—(*B. P. Opinion*, Feb. 3, 1881.)

The various institutions belonging to the Sádharan Brahmo Somaj seem to be quietly prospering in their several lines of usefulness. First should be named the Calcutta congregation, which continues to meet every Sunday evening, and also on the first Sunday morning in every Bengali month. The *B. P. Opinion* gives occasional notices or summaries of the sermons delivered at these services, which convey very favourable impressions of their general religious tone. Here are some of the subjects of the last twelve months :—

- |       |           |   |   |
|-------|-----------|---|---|
| 1880. | Nov. 21.  | How to be established in God.                 |   |
|       | " 28.     |   | } Offering no obstruction to the Divine Will.   |
|       | Dec. 5.   |   |   |
| 1881. | Feb. 13.  | Regeneration.                                 |   |
|       | " 27.     |   | } The growing unity of religious thought throughout the civilized world,—the promise of a grand Catholic Theistic union comprising all nations. |
|       | March 6.  |   |   |
|       | March 13. | The Infinite God, the only Object of Worship. |   |
|       | " 27.     | Devotedness.                                  |   |

The following extract is also worth giving, from the second of the above-named discourses,—“ On offering no obstruction to the Divine Will.”

(*B. P. O.*, Dec. 2, 1880.)—The Divine Will is always seeking a conquest over our heart, which we describe in the language of devout experience as the triumph of righteousness. Man has it in his power to present a stiff neck to this in-coming energy; he has it in his power to put this Divine visitor to the blush, by wilfully encouraging things most hateful to it. It is a law in the spiritual world, repeatedly manifested in the case of every real and genuine regeneration, that the conquest of Divine Love over our heart is proportionate to our willingness for entire self-surrender. Wilfully tolerate sin or worldliness, and you shut the door against the in-coming power that alone can impart life unto your life. There should be absolute preparedness on the part of man to be led by this Divine energy. This is the attitude in which he should approach God. Like the weather-cock, he should be ever ready to turn at the gentlest breath of Divine Will. Like the hands of a watch, he should be free from obstructing rust, so that the communicated motion may have its instantaneous effect. The boat to be impelled by the wind must be in water, i.e., in an element that does not offer any obstruction to its freedom of motion; it is no mysticism to speak of this spirit of entire self-surrender; it is no meaningless platitude; it is no flight of rhetoric; it is a piece of genuine and well-tested spiritual experience. Such a one can justly say :—“ I am Thine, O Lord, I am wholly Thine.” May the Lord inspire us with this spirit of submission to His Will.

Next may be named the Students' Service, held on every Sunday morning throughout the academical year, except on the first Sunday in every Bengali month, when the Calcutta congregation

holds the morning service already mentioned. The first Students' Service for this year was held on the last day of the Anniversary Festival, Jan. 30, Pandit Siva Nāth Sāstri presiding. The subject of the discourse was the "True Basis of Life." "The lecturer declared all improvements (whether spiritual, moral, social, or political) to be superficial, that did not spring from, or tend to increase, our love of God. He compared the life of a person, whose principles of action were not based on this spiritual and internal basis, the unalterable basis of faith,—to a man who had no foothold in the midst of a strong current. The single question that should solve every difficult problem of moral conduct was,—'does it alienate me from my God?' That was the crucial test by which he called upon his hearers to try every case of conscience and duty. Our greatest aim and highest care should be to be established in the love of God, to be able to hold direct and unclouded intercourse with Him; and any act, any propensity, or any pleasure, that hinders the consummation of that blessed state, should be eschewed as degrading. The question of social reform viewed from this standpoint, resolves itself into a simple question of individual spiritual progress. I cannot perpetrate or encourage anything that is evil, because by doing so, I make myself unfit for that intercourse with the God of righteousness. I delight in reforming those evils because by so doing I further establish myself in that love, and my intercourse with the Divine Father becomes sweeter and more unclouded. There is no greater helper of true piety and a true spiritual communion, than a clear conscience and an unclouded heart. In conclusion, the Pandit announced six more lectures as parts of the same series, (1) Salvation, (2) Morality, (3) Society, (4) Woman, (5) The Zenana, (6) The State. All these questions will be considered from the standpoint of this true basis of life."—(*B. P. Opinion*, Feb. 3, 1881.)

These discourses have all been duly delivered, besides others by different preachers. On two occasions the service was held at Fairy Hall, Dumdum, the residence of Mr. Ananda M. Bose, who hospitably entertained the members afterwards.

A kindred institution is the *Sangat Sabhā* or religious conversational meeting, which is held in all the more developed Somajes. The *Sangat Sabhā* belonging to the Sādhāran B. S. of Calcutta is held on Sunday afternoons at 13, Mirzapur Street, and on Tuesdays at the house of some friends. Among the subjects discussed this year, the following are mentioned in the *B. P. O.*:—(1) Self-purification; (2) Duties to our fellow-worshippers; (3) Prayerfulness; (4) The forms and spirit of religion; (5) The ideal of right; (6) Spiritual friendship as a help to spiritual growth.

Both of these Societies appear to be very useful for the culture of religious life; but that life flows over into other channels also.

Special services and friendly gatherings are every now and then taking place among the S. B. S. Brahmos of Calcutta, and the reports of these meetings bear witness to a very healthy and hopeful condition of religious activity and common enthusiasm. One of these meetings was especially interesting; it was the celebration, on the 14th of last May, of the third anniversary of the foundation of the Sádharan B. S.

(*B. P. O.*, May 19, 1881.)—Before it was dawn, a pretty large number of worshippers, both men and women, were to be seen seated in their places within the Prayer Hall, earnestly composing themselves in expectation of the spiritual issues of the day. The chanting of hymns commenced a little after five o'clock, and was continued for a little more than an hour. The morning service commenced at 6.30 a.m., and was conducted by Babu Umesh Chandra Datta. During the course of his sermon, the minister vividly pointed out the great and glorious mission of the Sádharan Somaj, its message of freedom and fraternity to all classes, men and women, cultured people and the working poor. That portion of the sermon in which he directly appealed to the feminine portion of the congregation, calling upon them, in the name of God, to lay their hands by the hands of their brethren in the work of God, was specially touching. The effective nature of this appeal was best manifested in the afternoon, when one of our girls came forward with a feeling appeal to her sisters, asking them to respond to the call of their brethren. This appeal was read before the congregation in the afternoon.

*Afternoon.*—The afternoon was spent in reading anecdotes from the lives of great teachers of mankind. Interesting anecdotes from the lives of Mahomet, Buddha, Theodore Parker, and some of the early Christian Martyrs were read. The next half-hour was devoted to the reading of short anecdotes from the history of the social and religious work of the Brahmo Somaj. The trials and sufferings of the Brahmos on account of their faith are nothing in comparison with the tribulations of the early Christians or of other martyrs, and should not be mentioned in the same breath; but the little internal histories that we possess should be carefully recorded, for they will form important links to our future historians.

After the reading of the anecdotes came Pandit Siva Náth Sástri's lecture on "Why do we love the Sádharan Brahmo Somaj?" He started with the question, "Why do we love the Brahmo Somaj?" He loved the Brahmo Somaj, he said, first, because it had spiritually helped him at a time when he most urgently required help; it had brought strength to him at a time when he felt himself weak; it had inspired hope in the midst of despair, and given peace in the midst of sore affliction of the spirit; secondly, because all its endeavours were directed to one grand aim, viz., enabling men, specially an idolatrous race like our countrymen, to establish conscious and living spiritual union with God, who alone is the source of righteousness, and consequently the Author of our salvation. He firmly and strenuously denied the possibility of salvation, except through this conscious, active and spiritual communion with God. Idolatry he described as a mockery of worship—mere shadow without the substance; because worship, properly so called, was entirely a deep spiritual intercourse in its nature. Love was instrumental to this intercourse. There could be no spiritual intercourse between soul and soul without love. But love required for its growth and development one essential condition,—it was Liberty. There could be no love without liberty. Liberty, in matters of piety, meant the cheerful alliance of reason, conscience, affection, and faith. It is the glory of Brahmoism and the high privilege of the Brahmo Somaj to promote and foster this liberty. Brahmoism is essentially a religion of freedom; freedom from creeds, freedom from infallible



scriptures, freedom from infallible guides, and freedom from the multiplicity of forms. The Sādhāran Brahmo Somaj, which had formed a right conception of this glorious mission, was dear unto the lecturer's heart. The Pandit concluded his discourse by expatiating on the advantages of the constitutional mode of Church Government upon which the Sādhāran Brahmo Somaj was based; how it gave an opportunity of freely developing the mental and moral resources of individual members; how it helped the development of our sense of duty; how it secured the co-operation and consequently the attachment of individual members; how it produced something like a balancing of power in the body itself, thereby lessening the chances of injustice and untruth; how it tended towards the creation of an able experienced body of workers, which in reality formed the true power of a community or a nation.

*Evening.*—*Sankirtan* commenced after the lecture. A few new hymns were composed for the occasion. The singers came and sat on the floor before the pulpit, and began to sing with great enthusiasm. It was the calm hour of evening twilight. The beautiful and spacious hall resounded with their combined voices. Every one must have been deeply stirred up. Scarcely were the hymns over than the evening service began. It was conducted by Pandit Siva Nāth Sāstri.

One of the prominent features of the Sādhāran B. S. is its cordial recognition of the equal value of both sexes, and the earnest desire on the part of the men to carry their female relatives with them in the pursuit of culture and freedom. Some very genuine progress is being made in this direction by the two-fold Society of ladies known as the Brahmicā Somaj (which is exclusively for Brahmo ladies) and the Banga Mahilā Somaj or Bengal Ladies' Association, in which the same ladies are joined by non-Brahmo members. The ladies meet every week; two days in each month being allotted to prayer-meetings,—one day to the reading of original papers, followed by discussion,—and one day to a social gathering, at which interesting pieces of public news on various subjects are read aloud, and scientific lectures are delivered, with occasional illustrations or experiments. The *utsab* of this Association, held on the 26th January 1881, has already been mentioned; and we learn from the fuller account in the *Bāmābodhiny Patrikā*, that all the music, instrumental and vocal, at both the morning and evening services, was performed by the ladies, who had also composed some of the hymns—"and these were very beautiful." The *Bāmābodhiny* adds a few encouraging details from the Secretary's Report, recording donations of money and books from friends in India and England, and the issue of a book by the Association—"Sarala Niti Pāt [Easy Moral Readings]," which was noticed in my last Year-Book. At an adjourned meeting held on Feb. 5, the annual business of the Association was concluded,—Mrs. A. M. Bose being elected President, and Miss Kādambini Bose and Mrs. U. C. Datta, Secretaries for the coming year; and, a fortnight later, the *B. P. O.* published an excellent programme for the year's work which had been sketched by the Ladies' Committee.

All efforts made in India for the improvement of women are necessarily made under great difficulties, and this little Association, in which so large a proportion of what is done is originated and carried out by the ladies themselves, occupies a position that is very rare, if not unique. A little glimpse into that position is afforded by an incident of the present year. Mrs. J. B. Knight, an English lady who had been intimately connected with the Association, being about to return to England, the Bengali ladies gave her a farewell reception. It began with a song; then, the President having welcomed Mrs. Knight, the Secretary, Miss K. Bose, read a Bengali address to her, of which Miss R. Lahiri read an English translation. Mrs. Knight, who was much moved by the address, then read a reply in English which was translated into Bengali by Miss S. P. Bose. I give the Ladies' Address in full.

(*B. P. O.*, March 17, 1881.)—Dear Madam,—This day, the members of the Bengal Ladies' Association have met together to offer you their heart-felt gratitude on the eve of your departure from India. We are unable to repay the debt of obligation you have laid us under. From the time this Association was established, you have been taking special interest in its welfare. You have materially helped this Association by your presence, advice, and pecuniary aid, as well as promoted its objects by various other means. The readiness with which you have joined in all our proceedings, and the sympathy you have always manifested in them, have stimulated our energies, and gladdened our hearts.

On your departure from India, the Association will be deprived of the presence of one of its best and warmest friends. You not only looked upon this Association with an affectionate eye yourself, but tried your best to make other sisters of your native country interested in its welfare; and the Association is happy to say that in this attempt you have succeeded to a great extent. Though we are great losers by your leaving this country for your native land, yet our hope is that we will not altogether be deprived of your help; for our conviction is strong that you will not cease to look after the interests of this Association, even when you are in England. From what we have seen of you, it is improbable that you will ever forget the women of Bengal, for whose benefit and improvement you have been trying for so many years; that the images of those sisters of Bengal whose deplorable condition has touched your tender heart can ever be obliterated from your memory, though continents and seas shall intervene between you and them.

Our heart-felt prayer is, may God be a constant guard of you and yours in the future; and may He grant you a safe voyage home. In bidding you farewell, we wish you a long, happy, useful, and prosperous career at home.

The following passages in Mrs. Knight's reply bear a testimony to the Bengali ladies which should not be omitted.

It is true that I have felt a keen interest in your Association, of which I am proud to be a member, from its first initiation. I rejoice in and congratulate you upon the progress it has made. If that progress has been less rapid than some of your advisers desire, I believe it to be thoroughly sound, and I think you have shewn great judgment in waiting until you could carry with you the hearty assent of the large majority of your members.

I must always continue to feel a vivid interest in the Association, with a very keen regret that I can no longer be present at its meetings which I have so much enjoyed. I hope that some members will correspond with me, that I

may feel that the bond between us is not broken by absence. I hope also to see the works issued by the Society.

I leave India with a heavy heart; it has been to me a happy home for many years, and could I choose my lot, I would stay among its people.

As it is, your images will indeed be constantly with me, and my happiest hours those in which I can be of service to the friends I leave here, struggling so bravely to help each other forward.

Other English ladies do feel a friendly interest in your efforts, and would gladly help, if they saw the way. I confidently hope that each year will see marked progress in your Association, and in your friendly relations with Englishwomen.

The *B. P. O.* has given reports of several of the other social gatherings held during the past year by this Association, among which may be mentioned the meeting on its second annual foundation-day, July 30, 1881.

(*B. P. O.*, August 11, 1881.)—A large number of the lady members were present, including a few European ladies and a number of gentlemen both native and European, who were invited as visitors. The proceedings commenced with a hymn sung by some of our girls, and a short prayer offered by Mrs. Bose, the President for the last year. Then the President explained in a short and appropriate speech the objects of the Association, and the progress made by it up to this time. The substance of the speech was afterwards communicated in English, by Mr. Bose, to the English portion of the audience. Miss Kádambini Bose also read a paper explaining the objects of the Association, and calling for greater sympathy and co-operation. There were recitals of verses by some of the girls, which gave the party some amusement. The proceedings concluded with a hymn specially composed for the occasion. All the ladies, both European and native, were served with refreshments.

Last year, Babu Sasipada Bánerji of Baráhanagar offered a prize of 20 rupees for the best Essay on "The Model Housewife" by a Brahmic lady. It was to be "duly certified by a Brahmo gentleman," and sent before the end of December to the Secretary of the Bengal Ladies' Association. The prize was gained by a young widow, Srimati Párvati Bose, and her essay (the only one sent in) has appeared in the *Bámábodhiny Patriká* for March, 1881.

Three young ladies connected with the Sádháran B. S. have taken good places at the last Examination of the Calcutta University. In the Entrance Examination, Miss Kámini Sen passed in the First Division and Miss S. P. Bose in the Second; while Miss Kádambini Bose passed the First Arts Examination in the Third Division. These three candidates were sent up from the Bethune School.

Altogether, the Brahmicas of Calcutta have worked well during the past year, and their future is hopeful.

Next, as to general education. There has been a very earnest desire to establish a regular boarding-school for Brahmo children in Calcutta, and preliminary steps were taken last winter for this object, but the scheme has not yet been brought to completion.

Meanwhile the Committee of the Ladies' Association intend to open a class for children, where "lessons will be given from time to time on Natural History, as well as on moral subjects."

In November 1879, a little Sunday School for boys was opened by some of the junior members of the Sádharan B. S. at the premises of the "City School" in 13, Mirzapur Street, where instruction in moral subjects was regularly imparted. This school has been steadily kept up, and the authorities of the "City School" have kindly supplied the teachers with a stock of books suited for the work. On the 4th of December 1880, the first annual examination of this Sunday School was held by Babu Umesh Chandra Datta, when fifteen boys presented themselves. Written questions were put, to which the boys gave written answers,—on such subjects as these;—"Conscience; the difference between precept and example; the evils of anger; humility as a quality of character; and the wisdom of keeping proper company."

But these brief notes of educational attempts made by the S. B. S. Brahmos of Calcutta should be supplemented by some account of their work in a field beyond their own community. I mentioned in my last *Year-Book* (p. 24) the marked success of the "City School," opened in January 1879 for the higher education of boys. Of the eight gentlemen who compose the School Committee, seven are leading members of the Sádharan B. S. (the eighth being an active-minded B. A. who does not belong to the Brahmo community); the President is Mr. Ananda M. Bose, M.A., and the Secretary, Babu Umesh Chandra Datta, B.A. From the Second Annual Report of the School, published on the occasion of the second annual distribution of prizes to the boys, August 28, 1881, I condense the following summary of its condition and progress.

The City School was established (in January 1879) at 13, Mirzapur Street, but owing to the increase in the number of students, as well as the large size of some of the classes, additional rooms were secured at 45, Beniatolá Lane. Endeavours are now being made to purchase or build a large house for the school, so as to avoid the inconvenience of occupying two separate houses.

The teaching staff consists of twenty gentlemen. "Most of them combine considerable experience in teaching with their educational attainments and high character," and "the thanks of the Committee are due to them for their devoted labours, and their earnest, intelligent, and conscientious work on behalf of those entrusted to their care." The school has two departments, the English Department, consisting of eight classes, and the Vernacular Department, consisting of five classes. During the past year, the school authorities held a Quarterly Examination of the boys of the three first classes, and, in addition, two General Examinations of all the classes, viz., the Half-Yearly and the Annual. In connection with the latter, Special Examinations were held in English,

Mathematics, Science (Physiology and Astronomy), Drawing, and Gymnastics.

At the Calcutta University Entrance Examination of last winter, out of 27 students who went up from this school, 24 passed: 9 in the First, 13 in the Second, and 2 in the Third Division. Of those placed in the First Division, two boys obtained Government scholarships of ten rupees each, and two other boys, who stood next in order of merit, have each been rewarded with a scholarship of five rupees (per month) from the School Fund. As regards the number of students passed in the Entrance Examination, the City School stands third among the numerous schools in the town and suburbs of Calcutta. From the Vernacular Department one boy was sent up for the Middle Class Vernacular Examination, and he stood 12th in order of merit among those who passed it successfully.

In addition to the ordinary classes for general study, special classes have been opened for Drawing, Music, Science, and Gymnastics. The Annual Report gives a detailed account of each, and then proceeds as follows.

Such has been the method by which intellectual and physical education has been sought to be imparted to the boys of this School. But the institution would have failed in one of its main objects if it had stopped here, and no steps had been taken to give moral training to the students. The Committee had strongly felt from the outset that the existing system of education was defective, and, in not a few instances, productive of sad results, owing to no efforts being made to awaken and appeal to the moral nature of those under instruction, and to strengthen their character. Special attention has accordingly been given to this subject along with a strict enforcement of discipline. The Committee are glad to observe that in spite of difficulties in their way, they have been enabled on the whole to better the tone and character of the boys committed to their charge; and in not a few instances they have been encouraged by communications from guardians thanking them for the improvement they, the guardians, had observed in the character and conduct of their wards.

The following method has been adopted for the purpose of moral training, which it is hardly necessary to say has been of a strictly unsectarian character. One hour in the week is specially set apart with a view to impress the minds of the pupils with examples of moral excellence; and in the lower classes, nice anecdotes and stories with good morals are narrated to the boys, and attempts made to open their eyes to different moral lessons and to the necessity of forming good habits and acquiring an unblemished character. In the higher classes, examples from the lives of eminent benefactors of the human race in various departments of progress, and of heroic sufferers in the cause of Truth, are held up for imitation, and steps taken to generate a healthier tone of mind amongst the pupils, over and above the constant attempts made to impress their minds with questions of importance, as they arise collaterally in the course of their studies. Besides this, several clubs for the improvement of boys have been established, in which subjects of importance are freely discussed, and much general information imparted to the boys. All these institutions are presided over by the teachers of the School. A Sunday School is regularly held at the premises of this School [as previously mentioned: *Ed. Year-Book*], consisting of two classes, at

which in addition to the boys of this School, boys from other institutions are also permitted to attend. Instruction on moral subjects is imparted, and the boys are made to take notes of their lessons. Regular examinations are held in connection with the Sunday School.

Further endeavours are made for the improvement of the pupils of the City School by monthly reports of the attendance, progress and conduct of each boy, which are sent to his guardians, a blank column being left in each report to be filled up by the guardian with any remark or suggestion he might wish to make. Teachers' Conferences are also held from time to time, with a view to enable the teachers to exchange ideas and to discuss together questions of importance relating to their work. A Library has also been established in the school, for which, in addition to many necessary books of reference, a fairly large number of books have been purchased, some giving general information and some giving instructive moral lessons. A large number of the students have taken advantage of this library. Fortnightly lectures on general subjects have been delivered since the 18th of April last, by various gentlemen of different denominations, Hindu, Brahmo, Methodist, and Anglican. These lectures have been very well attended, many students from other institutions in Calcutta regularly joining the audience. Finally, the school authorities, encouraged by the success which had already attended their efforts, have added to the institution a higher department, entitled the "City College," which was opened on the 17th of January last, and has been affiliated to the Calcutta University up to the standard of the First Arts Examination. Every arrangement was made for carrying on the work of education in an efficient and satisfactory manner; and although the College was opened suddenly in January without any previous notice, more than 50 students joined the First Year's Class in the course of a short time. The whole institution reflects the highest credit upon its founders and supporters.

The Mission Work of the Sādhāran Brahmo Somaj continues to be steadily carried on. The strain which it imposes upon the physical powers of the three principal missionaries is so great that one or other of them is frequently prostrated by illness; but they persevere nevertheless. The long-planned Mission Class was also opened last November, with two students who are being trained for mission work; and many members of the S. B. S. whose chief occupations are secular, continue (as mentioned last year) to exert themselves in various ways for the spread of Brahmoism. Of the regular operations of the ordained S. B. S. Missionaries, the following is a brief outline.

Pandit Bijoy Krishna Goswāmi, early in 1881, went out on a long missionary tour in Bengal. He has also paid a few visits to Calcutta. But as most of the salient incidents of his work relate

to the Brahmo controversies of this year, I defer mention of them till the subject-matter thereof has been duly recorded.

Pandit Rám Kumár Vidyáratna laboured zealously in Assam during the summer and autumn of 1880, till his health was quite broken down, and he retired to Darjiling to recruit it. Since then he has been engaged in different parts of Bengal, and has for some time been supplying Pandit B. K. Goswámi's place in the pulpit of the East Bengal B. S. at Dacca.

Pandit Siva Náth Sástri, besides doing good work at Calcutta (as already mentioned) for several months, has been labouring very effectively in Southern India. But the record of his proceedings there will be more appropriately given later on, in the Provincial Reports of the Southern India Brahmo Somajes.

Pandit Siva Náráyan Agnihotri of Láhore has continued his work as a lay missionary, employing his vacations in preaching at various towns in Northern India. As I have mentioned in previous *Year-Books*, he has had for some years a valuable coadjutor in his wife, who worked earnestly to spread the Brahmic Faith among her own sex, and often conducted religious services for them, both at Láhore and elsewhere. But during last year her health failed greatly, and on the 25th December 1880, at the early age of 28, she breathed her last, to the great grief of all who knew her.

The various labours of Babu Umesh Chandra Datta, the present Secretary to the Sádháran B. S., have already found such frequent notice in this Section, that I need only add that besides working thus in Calcutta, he has made some excursions in Northern Bengal, conducting religious services at several of the Provincial Somajes.

This epitome of the year's work done by the Sádháran Brahmo Somaj is far from complete, but it will represent the main features of that work, exclusive of two departments, viz., (1) Literature, which will be treated in its usual place; and (2) Controversy, which must (I regret to say) occupy a considerable portion of my remaining records. The subject thereof will be told in the following section.

THE BRAHMO SOMAJ OF INDIA:  
OR, THE CHURCH OF THE NEW DISPENSATION.

The Section on the Brahmo Somaj of India in my last *Year-Book* gave rise to much controversy. It was strongly censured at the Annual General Conference of that Somaj, and the Assistant-Secretary, Mr. P. C. Mozumdár, in accordance with a special resolution then passed, wrote a series of articles on the subject in the *Sunday Mirror* of last February and March. A long letter of accusation was also addressed to me by the Dacca Branch of the B. S. of India, and other complaints were made by various adherents or friends of Mr. Sen's, both publicly and privately. On the other hand, Mr. Mozumdár's articles were answered very fully and ably by the *Brahmo Public Opinion*; the Dacca letter was carefully taken up in the local *East* by a few members of the East Bengal B. S.; and a considerable number of Provincial Somajes have passed resolutions heartily supporting the truth of my statements, and thanking me for having published them,—while sympathetic letters to the same effect have been addressed to me by several leading Brahmos in various parts of India. Thus my little book has gradually become the nucleus of an eager controversy, the theme of which I had epitomized in my Preface as follows:—"If Mr. Sen's teaching has ceased to be Brahmic, and if the great majority of the Brahmos have ceased to accept it, such a two-fold fact is final." To this Mr. Mozumdár had rejoined:—"The two-fold fact, on a close examination, proves to be a two-fold fiction. Will Miss Collet like to withdraw it?" I reply,—Impossible. This is *the* question at issue, not only for my small book, but for the Brahmo Somaj at large. It matters very little which among the present Brahmo leaders are known to the next generation as successful or unsuccessful; but it matters very much whether the types of faith contributed by the Brahmo Somaj to the future religious life of India be pure, spiritual, and enlightened, or whether they tend to promote mental slavery, superstition, and idolatry. Hence it behoves all earnest well-wishers of the Brahmo Somaj to obtain, if possible, a clear understanding of what Brahmoism really is, and what relation is borne to it by the teachings of Mr. Sen.

Now Mr. Mozumdár's defence of Mr. Sen's Brahmoism is wholly based upon the charge that I have not depicted the facts



accurately, and that the materials of my last *Year-Book* were unfairly manipulated. He opens his case thus (*Sunday Mirror*, Feb. 6,—“Miss Collet’s *Year-Book* for 1880.—I.”):—

The quiet though somewhat ill-concealed assumption on which the *Year-Book* for 1880 proceeds, is that all the Brahmo Somajes in the country, numbering 130 according to the compiler, have deserted Mr. Sen. He is left with “his little coterie,” with whose “proceedings and writings” she challenges the public in her preface “to compare the records of the other Somajes” given in the *Year-Book*. If she had, instead of giving from these metaphorical “writings and proceedings” distorted, disjointed quotations specially calculated to mystify and prejudice European opinion, given a fair number of extracts, showing the principles held and propagated by the Brahmo Somaj [he probably means the B. S. of India]; if, instead of kindly complimenting me on “the refined and intellectual” nature of my explanations of Keshub’s doctrines, she had been but half as practically just or generous to me as she has been to others, by reproducing at least some of my explanations, a comparison of the kind she courts would have been possible. But it is now impossible, because she fills scores of pages with the smallest type recording the details of the proceedings and literary productions of Mr. Sen’s opponents, which lie before her “in rich superabundance,” while a few contemptuous paragraphs are considered enough to dispose of “the undisguised blasphemy” of the Brahmo Somaj of India.

On the other hand, the *Sunday Mirror*, on the 9th of January, 1881, before the General Conference had taken up the subject, gave an editorial review of the book which, although entirely condemning it in other respects, made these notable admissions as to my selection of facts.

The most interesting portion of her book seems to be that in which she is good enough to speak of us; and it is interesting, not because she utters any words of praise,—for these are very rarely given,—but because she presents us here with what she considers to be the most objectionable features of our movement, which we, however, think to be most essential and valuable to faith. As we go through those little extracts which are to condemn us, and read the writer’s comments thereon, we are led to exclaim—“Bah! Why has she not given the public more such extracts and shown us in our truer colours? We should like to be pilloried if only we were truly represented.” . . . . The only service we can reasonably expect her to do is that she will go on presenting our best, or, as she thinks, our worst things to the British public, and we dare say the very novelty of our doctrines will claim for them a decent hearing at last.

Thus the very passages which the Editor perceives me to have regarded as displaying “the most objectionable features of our movement,” are approvingly recognized by him as “most essential and valuable to faith,” and he hopes that I will “go on presenting our best, or, as she thinks, our worst things to the British public.” Such a testimony, from such a quarter, to the representative character of my selections, offers a very significant contradiction to Mr. Mozumdár’s charges on that score.

Nevertheless I frankly own that the comparative brevity of my Section put my readers at this disadvantage, that it left untouched

the question whether what was given might be in any way modified by what was omitted. No doubt this left me open to a certain amount of suspicion, which would have been avoided had I given a full compilation of original papers, as I did in my *Year-Book* for 1878. Whether such a compilation should have been made last year, I cannot say; but it must certainly be attempted now, if we wish to understand the present state of parties in the Brahmo Somaj. The position which the B. S. of India has assumed during the last twelvemonth is so peculiar that no brief summary can represent it, and no description by an outside hand could escape the suspicion of over-colouring. I shall therefore extract from the Somaj's own organs a chronological series of its chief manifestations, printing nearly all of these in full. After this will follow a Summary of Provincial Reports for the year, in which the reception accorded by the Provincial Somajes to the "New Dispensation" will form a special feature. When the evidence on both sides has thus been brought up to date, I shall examine Mr. Mozumdár's literary defences of Mr. Sen and his critique of myself, and answer both to the best of my ability.

I commence my chronological series with the complete report of the General Conference held at the Anniversary of 1881, in which the history of last year was recapitulated from the B. S. of India's own point of view. This will, I hope, supplement the omissions in my previous reports of the same period, and will bring down the narrative to the beginning of 1881, at which point I take it up.

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#### GENERAL CONFERENCE OF THE BRAHMO SOMAJ OF INDIA.

(*Sunday Mirror*, January 23, 1881.)

The Annual Conference of the Brahmo Somaj of India was held on Thursday, the 20th instant, at the Albert Hall, Babu Keshub Chunder Sen in the chair.

The proceedings began with a short prayer and hymn.

A report of the last year was read. The following is a summary of the leading events of that period:—

*The Anniversary.*—The year began with the Fiftieth Anniversary of the Brahmo Somaj. The festival lasted for fifteen days, and drew to it several thousands of persons from all classes of the community. On the 25th January, the *utsab* was held, in the course of which the minister announced the birth of the New Dispensation. On the 24th the minister delivered his Town Hall lecture on "God-Vision in the Nineteenth Century," and on the 26th there was a monster gathering at the Beadon Park. Babu Protáp Chunder Mozumdár answered the question "Will the Brahmo Somaj last?" in a sermon delivered in the Brahma Mandir. There were two other open-air meetings—one held on the *maidan* on the 17th, and the other at Mullik's Ghat on the 21st. The Theological Institution formally opened its session on the 15th, when Babus Keshub Chunder Sen, Protáp Chunder Mozumdár, Rev. C. H. A. Dall, and Babu Krishna Bihari Sen spoke. In all these gatherings the attendance might be reckoned on the whole at a figure ranging between ten to twelve thousand persons.

*The Communion with Saints.*—The Anniversary definitely prepared our minds for the great enterprise which made this year remarkable in the history of the Brahmo Somaj. The eclectic dispensation announced at the beginning of the year necessitated the systematic study of the great leaders who had left their stamp upon the world of thought, and a respectful attempt to imbibe the spirit which had rendered them immortal. It was imperative on our part that this study and this attempt should be conducted with the fervour and solemnity which belonged to a religious undertaking, and thus the enterprise in question truly became a pilgrimage. These pilgrimages, which were eight in number, were held in the minister's residence, and were taken part in by all the missionaries, and those Brahmos who were closely identified with their work. They were held mostly in the worship-room, and on one occasion in his study, where surrounded by book-shelves, loaded with the wisdom of ages, and in the midst of literary associations, they communed with Socrates. The following saints were visited on the dates specified against their names :—

Moses,—22nd February.

Socrates,—7th March.

Sākya,—14th March.

The Rishis,—21st March.

Christ,—8th August.

Mahomed,—19th September.

Chaitanya,—26th September.

Scientific men,—3rd October.

*Open-air Gatherings.*—Public demonstrations of the New Dispensation took a variety of forms during the last year. Twice did the minister address thousands at the Beadon Park. On the first occasion the attendance numbered about five thousand persons.

Another meeting, held at the same place, was attended with still greater results. The success attained on these two occasions proved the irresistible nature of the charms which the New Dispensation began already to exercise upon the minds of our countrymen. With a better system and a still more effective organization, these meetings might achieve wonders. Another open-air meeting was held on the *maidan*, and here the scene presented was striking. With the flags of the New Dispensation streaming in the air on all sides, and the curious admixture of Native with English modes of procedure, the gathering seemed to be an attempt to sit on the very heart of civilization, and force it to throb in unison with the will of the Almighty. A fourth meeting was held at the house of Babu Nunda Lal Bose, of Bagbazar, at which several hundreds were present.

*Missionary Expeditions.*—Two expeditions were undertaken in the course of the last year. One was on the occasion of the anniversary, and the other, shortly afterwards, as far as Burdwan. On the 28th of January the expedition started in a steam launch, the party consisting of above fifty people, besides ladies and children. It reached Utterparah after dusk. There was *Sankirtan* at the houses of the well-known Zemindars, Babus Joykissen Mukerji, Rājikissen Mukerji, Harihar Mukerji, and Bijaikissen Mukerji. The *kirtan* was over by 9.30 p.m., and the party returned to town at midnight.

On the 16th February last there was an expedition to Burdwan. The party in this instance consisted of twenty-three soldiers. As soon as they reached the station, the flags were unfurled and the Singing Missionary commenced *Sankirtan*. On the way a number of Hindus came and prostrated themselves before the procession, and applied the dust of the street to their heads with the greatest reverence. The next day the expeditionary force started with flags, trumpets, *mridangs* and cymbal and a large following. Upwards of fifteen hundred people were gathered to hear the address of the Minister. The party returned to Calcutta the next morning. There was *kirtan* singing in the railway from Burdwan to the metropolis for nearly three

years [hours] and a half. There was great excitement among the passengers in the carriage, some of whom actually joined the chorus.

*Theological Institution.*—The following lectures, besides those delivered by the Minister, were delivered:—

<i>Subjects.</i>	<i>Lecturers.</i>
1. Comparative Method as applied to Religion	K. B. Sen.
2. New Dispensation	P. C. M.
3. Fine Arts	P. C. M.
4. Christ	C. H. A. D.
5. Śākya Muni	P. C. M.
6. Nature and attributes of God	P. C. M.
7. Nature of Man	P. C. M.

The average attendance was a hundred. If greater regularity were ensured, the institution would be a source of great good. In connection with this may be mentioned the establishment of a select class consisting of the most prominent pupils of the Theological Institution, who receive a systematic training upon all subjects bearing upon Theistic philosophy. Several groups have been formed, each of which is entrusted with a special branch of study. The pupils are not encouraged to read at random; in fact, they read only such books or passages as are pointed out to them, the object being to develop in them a habit of thinking. As each pupil has his own subject to study, the speciality in each case may be productive of the best results. The minister gave them a number of questions, and these have been fairly answered by many of them.

*The Brahma Tract Society.*—This Society was organized to bring the utterances and writings of the minister more regularly and systematically before the public. Since its establishment, it has brought out 5 English tracts, 27 monthly [? weekly], and 3 monthly numbers of the *Sebak's Nibedan* ["the Servant's Appeals"], being the Bengali sermons preached in the Brahma Mandir. It has many other works in the press which will most probably be issued before the anniversary day. Among these may be mentioned the 1st vol. of "Keshub Chunder Sen in England." The total receipts up to date amounted to Rs. 658, and the expenditure to Rs. 245, leaving a surplus of Rs. 440.

*Bidhān Bhārat and other Publications.*—The most important and by far the most interesting publication of the year was the "Bidhān Bhārat" or the Epic of the New Dispensation. The sterling merits of this work have been noticed in the press. It is a large, uncompleted epic, detailing with all the elegance and eloquence of language which the sublimity of the subject demanded, the various modes of God's manifestations in this world, those modes culminating in the New Dispensation. The gifted author has done much to enrich the Theistic literature of the day; but if all his other works were destroyed, and the "Bidhān Bhārat" remained even in its uncompleted state, there would be enough to make his name dear and popular to the Theists of Bengal.

The most popular of our works seems to be the *Brahma Sangit*. It has already passed through four editions, there being also extra numbers and supplements published from time to time. The *Brahma Sangit* is never in lack of purchasers.

*The Mission.*—There were 15 gentlemen in Calcutta and 6 at Dacca, regularly employed in and living entirely upon Mission work.

*Sādhaks.*—This order was instituted to enable a number of souls to engage themselves in mission work without renouncing secular work. 14 gentlemen were ordained last year, of whom 4 assisted in the Mission Work.

*Missionary Work.*—The greatest amount of missionary activity was manifested during the period under review. All round India our Missionaries carried the flag of the New Dispensation. On the 16th April, the minister and our brethren, Babus Protáp Chunder Mozumdár, Kánti Chunder Mitter, and W. N. Gupta, went to Naini Tál, where open-air meetings were held with the greatest success. Bhái Protáp Chunder Mozumdár delivered one or two important lectures in English, and the minister delivered one in Hindi and another in English. The way in which they were received by the residents of Naini Tál and the *Páháris* affords another proof of the growing popularity of our movement. Our friends were publicly entertained, and cordial addresses of welcome were given. On that occasion the minister and Bhái Protáp Chunder Mozumdár entertained their audiences with readings from Shakespeare and Tennyson.

In the east, Bhái Banga Chunder Roy led his forlorn hope with more than the expected amount of success. Through the blessing of God, a nucleus has been formed for the future Church of the New Dispensation in Eastern Bengal, a number of earnest devotees having organized themselves into a community and affiliated it with the Brahmo Somaj of India. The small church is still without a local habitation, and it is hoped this want will be removed ere long. The Eastern Bengal Party never lacked in zeal or earnestness. It organized expeditions to the Mofussil, and carried on missionary operations with a vigour which needs no comment. Its monthly organ, the *Banga Bandhu*, is well conducted, and the ability with which one of its leading members discusses questions connected with the present-day controversies shows that there is no lack of intellect in the movement.

Bhái Trailokya Náth Sányál visited Muddopore, Giridi, Házáribágh, Ránci and Purulíah, and in the course of his tour held open-air meetings, and delivered lectures. At one of these places, he introduced the system of *Kathákátá* or recitation of well-known stories which he has since carried out with signal success. In Calcutta, he gave one on the Asceticism of Chaitanya, and the way in which he acquitted himself convinced us that with a little more steady effort these recitations might introduce a powerful element in the system of our military operations.

Bhái Aghore Náth Gupta visited Kontai and Bálásore, and his work may be judged of from the report received from him.

Bhái Dina Náth Mozumdár travelled over Behár.

Another most indefatigable worker on the mission field was Bhái Amrita Lál Bose. Beginning his operations near town, he carried a small expedition through the Sonthál districts. Unfortunately his ignorance of the Sontháli dialect stood as an obstacle in the way, and the attempt to influence them had to be given up for the time. He then visited Burdwan, Tírhut, Bánkíporé, Buxár, and Gházíporé, and turned his steps to the south where he visited Bangálóre and Madras. Returning to Calcutta he set out again for Simlá, from whence he paid a round of visits to the Murri Hills, Umbállá Cantonments, Láhore, Rawul Pindi, Mean Mir, Amritsar, Jullundur, Ludíaná, Umbállá city, Secundrabád, Agrá and Álláhábád. He thus travelled in his last tour only over 7,500 miles of railway, and over hundreds of miles of roads by bullock carts, horse dak, tonga or ekka. He spoke in Hindi, Bengáli, and English, and addressed Bengális, Beháris, Hindustánis, Panjábis, and Madrásis. Wherever he went his reception was cordial, the most respectable inhabitants in some places vying with each other in according him welcome. He has been able to establish a Brahmo Somaj at Simlá, and most probably there will be one at Umbállá.

The last gentleman whose missionary operations require notice is Bhái Protáp Chunder Mozumdár.

It will be seen from the above that all the Presidencies and principal provinces of the Empire were visited last year; and that more people have heard of the New Dispensation than was possible by any other means of missionary activity.

It may be asked what has been the reception of the tidings of the New Dispensation among those whom our Missionaries have visited. It would be wrong to say that all those who heard them understood their utterances. But it would be no exaggeration to say that wherever they went they were received with respect, and their words heard with attention. In most places, no decline was visible in the influence or prestige enjoyed by the Brahmo Somaj of India. Those which were most hostile to our movement were found to have relaxed their severity, and many have since formally admitted our Missionaries into their places of worship.

The following Somajes were established last year:—Rashra, Contai, Danton, Dacca Branch of the Brahmo Somaj of India, Dhubri, Khulneáh, Káliá, Dowlutpore, Senháti, Puruliáh, Rangoon, Simlá, Dinápore.

*Public Opinion.*—In India there has been some improvement in the tone in which our movement is spoken of. The utterances of the Press have lost much of their sting, and the lamentable indulgence in personality and abuse has also declined a little. But it cannot be said that we have got enough friends in the Press. The *Statesman* has done much to elevate public tone in this respect. Its articles on the Brahmo Somaj are marked with a liberality that challenges admiration. The thanks of the Brahmo Somaj are due to that journal for the friendliness it has so often manifested to the cause of liberal thought. It is a matter of rejoicing that the first tone of banter and ridicule which welcomed the announcement of the New Dispensation is now disappearing, and there is a disposition, if not to acquiesce in what we say, at any rate to hear everything regarding our movement with respect and attention.

Proposed by Babu Bisso Náth Roy, of Lucknow, and seconded by Babu Gopi Krishna Sen—

“That the Report just read be adopted.”

Passed.

The Chairman submitted the following letter received from Bombay, and signed by some of the most influential members of the local Práráthaná Somaj:—

[Shortly afterwards, it transpired that the writers of this remarkable letter (with the exception of two, Gopál Rao Hurry and Chinaya Lingu) had addressed similar epistles to the Adi B. S. and to the Sádháran B. S. I give the three letters in parallel columns, from which it will be seen that although they present important variations, their common object was the same, viz., to urge re-union upon the divided Churches of Calcutta. The answers will be found further on.]

## THE ROMAN LETTER.

(*Tattvachintya Patrika*, Chaitany, 1802  
Shuk [March-April, 1881].)

To Babu Debendra Nath Tagore, Pradhana  
Acharya, Adi Brahmo Samaj, Calcutta.

Venerable Acharya,

Permit us, brethren in faith, to congratulate you and the fellow Thiolata of all the Samajes on your side on the advent of the new year which you will shortly commemorate by the celebration of the anniversary devotional gatherings next week. It is a matter of sincere regret with us all that owing to various difficulties, none of us can participate with you in the joys and edifying discipline of this solemn week, except in spirit and prayer. We may assure you, however, that we fully feel the responsibility of our position as humble representatives on this side of India, of the great religious movement, which the Pradhana Acharya, Ram Mohan Roy commenced on your side of the country fifty years ago, and which has been so successfully carried on under God's Providence by your own great exertions and those of Babu Raj Narain Bose.

(*Sunday Mirror*, January 23, 1881.)

To Babu Keshub Chunder Sen, Minister,  
Brahmo Samaj of India, Calcutta.

Venerable Acharya,

Permit us, brethren in faith, to congratulate you and the fellow Thiolata of all the Samajes on your side on the advent of the new year which you will shortly commemorate by the celebration of the anniversary Samkirtana, and devotional gatherings next week. It is a matter of sincere regret with us all that owing to various difficulties, none of us can participate with you in person in the joys and edifying discipline of this solemn week, except in spirit and prayer. We may assure you, however, that we fully feel the responsibility of our position as humble representatives on this side of India, of the great religious movement, which the Pradhana Acharya, Ram Mohan Roy, commenced on your side of the country fifty years ago, and which was further successfully carried on under God's Providence by his successor, the Venerable Debendranath Tagore and Babu Raj Narain Bose in the Adi Samaj, and which derived new life and vigour from your own great exertions in the

(*Brahmo Public Opinion*, February 17,  
1881.)

To Babu Ananda Mohan Bose, President,  
and Pandit Niva Nath Sastri, Secretary,  
Brahmo Samaj, Calcutta.

Dear brethren in faith,

Permit us to congratulate you and the fellow Thiolata of all the Samajes on your side, on the advent of the new year which you will shortly commemorate by the celebration of the anniversary devotional gatherings next week. It is a matter of sincere regret with us all, that owing to various difficulties, none of us can participate with you, in person, in the joys and edifying discipline of this solemn week, except in spirit and prayer. We may assure you, however, that we fully feel the responsibility of our position, as humble representatives on this side of India, of the great religious movement which the Pradhana Acharya, Ram Mohan Roy commenced on your side of the country fifty years ago, and which has been so successfully carried on under God's Providence by Babu Debendran Nath Tagore, Babu Keshub Chunder Sen, Pandit Chunder Monmunder and Pandit Niva Nath Sastri.

establishment and progressive development of the Brahmo Somaj of India nearly fourteen years ago. The whole movement has been fostered by your great gifts and greater sacrifices, and we shall always regard it as a privilege that owing to your visits to this part of the country, and the subsequent missionary exertions of Babu Protisp Chunder Mosumdar, the movement received a great impetus on our side of the country, and in several of our large towns the infant Somajes are seeking under God's grace to attain spiritual life.

The first principle of our faith is based on the independence of individual conscience, but our allegiance to the movement is none the less thorough and sincere, because we have not been able to subscribe to every phase and development of the Theistic doctrine in your part of the country.

We all regard you (so far as human agency in such matters can be accounted as effective) as the soul and the leader of the faithful few, who, weak in numbers and organized strength, seek God's help to place before the people of this vast country the eternal truths of religion in an unadulterated form, and to effect our national regeneration on the lines of the best traditions of past days, enlightened with the help of the teachings of all other religious teachers and faiths. We feel in our struggle with the opposing

We shall always regard it as a privilege that the visits of your missionaries have given a great impetus to the movement in this part of the country.

The first principle of our faith is based on the independence of individual conscience, and we feel that though in common with you, we may not have been able to subscribe to every phase and development of doctrine on your side of the country, yet, our allegiance to the general movement is none the less sincere and thorough.

We feel that in our struggle with the opposing forces, weak as we are in

We, on this side of India, have benefited largely from the example and teaching of your great leaders, but we have always been anxious that the differences which have been unfortunately allowed to grow into a separation of Churches should be made up, and a reconciliation effected between all who are striving to restore the purity of our faith on the lines of the best traditions of past days. We feel, in our struggle with the opposing forces, that weak in numbers and organized strength as we



are, we must draw more closely together, and that we cannot afford to split up our little strength on divisions and schisms.

The differences which now separate the three Somajas on your side of India, are not of a sort which need prevent a reunion of all who agree in the first principles of our common faith. We trust that the devotions of the next week will be a prelude to a serious effort at mutual reconciliation.

forces that we must draw more closely together, and that we cannot afford to split up our little strength in divisions and schisms.

Acharya Mahāyāsa, the differences which have unhappily existed for the last two years have tested severely the strength of the movement, but now that the first bitterness of feeling has abated, it is time that efforts should be made to re-unite the servants of the Lord to carry on his work with greater vigour and efficacy. We trust that the devotions of the next week will be a prelude to a mutual reconciliation with all who agree with you and with us in thinking that union with reasonable differences is quite possible, if there is mutual confidence in the guidance of Providence. Some late phases of the movement have been objected to in India and England as being too intimately associated with your own great personality. This is the great rock about which all similar movements have been too often jeopardized. We can never hope to be so privileged as to have this personal connection of the Church with you continued during all times, and it behoves you, venerable Acharya, so to secure the moorings of the great vessel of faith entrusted to your watchful care that no personal mishap will shipwreck it, and that the torch of faith shall burn with as firm a

numbers and organized strength, we must draw more closely together, and that we cannot afford to split up our little strength in divisions and schisms.

Now that the first bitterness of feeling has abated, we think it is time that efforts should be made to re-unite all Theists in India under the shelter of one common Church. We trust that the devotions of the next week will be a prelude to a mutual reconciliation with all who agree with you and with us in thinking that union with reasonable differences is quite possible, if there is mutual confidence and faith in the guidance of Providence. Some late phases of the movement have been properly objected to, as being too intimately associated with the personal influence of Babu Kesub Chunder, and as this has been the great rock on which all similar movements have been too often jeopardized, we have sympathised with you in your endeavours to secure the moorings of our common faith fast in the best traditions of past days, enlightened by the teachings of the sages of our own and other countries.

light as ever it burned in this land in our best days.

We have ventured to make the above suggestion at this time, because we believe the bitterness of the strife which raged some time ago is now past, and that on both sides the spirit of forbearance and charity which our common faith inculcates has re-established itself. May our prayers and interpositions bear fruit and restore union to the separated Church. Such a union of the three Somajes on your side of India will soon embrace within its circle of love every movement throughout the country. Our prayer to the nations of the earth, Christians, Mahomedans, Buddhists, Hindus and Parsis to come within the common fold of the Great One of ancient days will bear fruit, if we show on this auspicious occasion that we have learned to out-grow our own small differences. May the spirit of God bless the movement of which you are such a gifted leader, and may all Theists in India, Europe, and America, be gladdened with the welcome tidings of the united *Theistic Church* in India. Permit us to remain

May our prayers and interpositions bear fruit and restore union to the separated Church! Such a union of the three Somajes on your side of India will soon embrace within its circle of love, every movement throughout the country. Our prayer to the nations of the earth, Christians, Mahomedans, Buddhists, Hindus and Parsis, to come within the common fold of the Great One of ancient days will bear fruit, if we show on this auspicious occasion that we have learned to out-grow our own small differences. May the spirit of God bless the movement, of which you are such a gifted leader, and may all Theists in India, Europe and America be gladdened with the welcome tidings of a United Theistic Church in India. Permit us to remain

Yours in faith and spirit,

M. G. RANADE,  
ATMARAN PANDURANG,

Yours in faith and spirit,

BHOLANATH SARABHAI,  
GOPAL RAO HURRY,

At the same time we think that the day has now come when the spirit of forbearance and mutual charity should re-assert itself and lead to the union of all who desire to seek God's blessings upon our efforts to establish a Theistic faith throughout the country. May our prayers and interpositions bear fruit and restore union to the separated Church. Such a union of the three Somajes on your side of India will soon embrace within its circle of love, every movement throughout the country. Our prayer to the nations of the earth, Christians, Mahomedans, Buddhists, Hindus and Parsis, to come within the common fold of the Great One of ancient days will bear fruit, if we show on this auspicious occasion that we have learned to out-grow our own small differences. May the spirit of God bless the movement, and may all Theists in India, Europe, and America be gladdened with the welcome tidings of a united Theistic Church in India. Permit us to remain

Yours in faith and spirit,

M. G. RANADE,  
ATMARAN PANDURANG,

B. M. WAGLE,  
 BHOLANATH SARABHAI,  
 BHAKTUB HARI BHAGWAT,  
 GANGADHAR BALKRISHN GADRE,  
 SADASHIVA PANDURANG KELKAR,  
 R. G. BRANDARKAR,  
 GOVINDA NARAYAN KANE,  
 VINNU VINAYAK SAPRE,  
 G. K. WAREKAR,  
 MONOBA VINOBA,  
 PANDURANG VINAYAK KARMARKAR,  
 KRISHNABHAI NARAYAN RANE,  
 SHANKAR P. PANDIT,  
 N. M. PARAMANAND.

*Bombay.*

ATMARAM PANDURANG,  
 M. G. PANDE,  
 R. G. BRANDARKAR,  
 SHANKAR P. PANDIT,  
 SADASHIVA PANDURANG KELKAR,  
 N. M. PARAMANAND,  
 MONOBA VINOBA,  
 GOVIND NARAYAN KANE,  
 B. M. WAGLE,  
 R. H. BHAGWAT,  
 K. N. RANE,  
 G. B. GADRE,  
 OMNAYA LINGU,  
 VINNU VINAYAK SAPRE,  
 G. K. NIWANKAR,  
 PANDURANG VINAYAK.

*Bombay, 10th January, 1881.*

B. M. WAGLE,  
 BHOLANATH SARABHAI,  
 R. H. BHAGWAT,  
 GANGADHAR BALKRISHN GADRE,  
 SADASHIVA PANDURANG KELKAR,  
 R. G. BRANDARKAR,  
 GOVIND NARAYAN KANE,  
 VINNU VINAYAK SAPRE,  
 G. K. WAREKAR,  
 MONOBA VINOBA,  
 PANDURANG VINAYAK KARMARKAR,  
 KRISHNABHAI NARAYAN RANE,  
 SHANKAR P. PANDIT,  
 N. M. PARAMANAND.

*Bombay, 20th January, 1881.*

Babu Protáp Chunder Mozumdár pointed out that the gentlemen who had signed the letter were some of the most influential and estimable members of Bombay society. He expressed his unalloyed gratification at the fact of such a letter having been received. It indicated a notable change in the attitude of the Prárthaná Somaj towards their cause, and the letter, therefore, deserved the careful attention of his brethren.

The letter was recorded, and will be replied to shortly.

In the course of the conversation which followed, it was resolved that—

“A paper containing the essential doctrines of the New Dispensation should be published in the following languages and distributed widely all over the country, namely, English, Bengáli, Hindi, Urdu, Sindhi, Máráthi, Sanskrit, Urya, Támil, and Telugu.”

Proposed by Babu Protáp Chunder Mozumdár, and seconded by Mr Nával Rao—

“That this meeting rejoices in the progress of science and liberal thought in different parts of the civilized world, and trusts that it may conduce to the consolidation of God's Church.”

The mover said that he owed all his intellectual progress to the Brahmo Somaj. He believed the intellect to be sacred, because it was a helpmate of religion. To all principles of sound intellectual progress, our church had never been an enemy, but always a friend, while on the other hand, the progress of liberal thought had helped our movement a great deal.

Proposed by Mr. Káshirám of Lahore, and seconded by Babu Kánti Chunder Mitter—

“That this meeting sincerely thanks those in Calcutta and in the provinces who have contributed to the Mission Fund, or otherwise helped the missionaries of the Brahmo Somaj of India and their families.”

Proposed by Mr. Nával Rao of Hyderabad, and seconded by Babu Bhagavan Chunder Dás of Bálásore—

“That this meeting regrets the many divisions and sub-divisions in the Brahmo community, and trusts and prays that all may unite in the fulness of time under the banners of the New Dispensation.”

Mr. Nával Rao and Mr. Káshirám delivered excellent speeches in Hindustáni in support of this resolution.

Proposed by Babu Krishna Bihari Sen, and seconded by Babu Banga Chunder Roy of Dacca—

“That this meeting offers its thanks to all antagonists of the Brahmo Somaj of India, who have tried in various ways to hinder its work, persecute its members, and misrepresent and malign its workers, as they have thereby indirectly promoted the zeal and intensified the devotion of God's true believers in India.”

The Chairman called the attention of the meeting to the great interest which the Brahmo Somaj movement had excited in England. He referred especially to what had appeared in the columns of the *Times* from the pens of Professors Monier Williams and Max Müller. The Missionary Conference had sent replies to these gentlemen which might be made public in course of time. But his object in drawing their attention to the matter was to attempt to remove a misconception. People were under the impression that Professor Monier Williams was trying to damage the Brahmo Somaj of India. He was in a position to say that the case was not such. He had received a letter from him in which he said:—

“The 18th October, 1880.

“I dare say you may have heard that I have delivered two lectures on the Brahmo Somaj at Oxford and elsewhere. Should you have seen any

report of these lectures, please to understand that they have never yet been accurately reported. Of course I have expressed myself grieved by the schism in your church, but I have always said that I would refrain from publishing my lectures till I was in full possession of the facts on both sides. He assured that my only desire is to state the truth.

“MONIER WILLIAMS.”

Babu Protáp Chunder Mozumdár said that the time had come when a serious effort should be made to dispel the numerous misrepresentations which had been made against the Brahmo Somaj. There were many subjects, such as the late marriage, the minister's personality, &c., full information regarding which had not been placed before the public. He spoke from his own experience that whenever an attempt was made to place people in possession of the right information, it had a wholesome effect upon his hearers. He would, therefore, suggest that steps should immediately be taken to publish all the facts regarding those matters which had not yet been made public.

Mr. Taráchand, who had come from Sindh, said that this duty had become an urgent one, and should receive immediate attention. He alluded to the appearance of an annual publication in England, edited by a lady, which contained statements that were very misleading and should, therefore, be contradicted.

Proposed by Mr. Nával Rao, and seconded by Babu Ráj Mohan Bose—

“That Babu Protáp Chunder Mozumdár be requested to undertake the duty of contradicting the misstatements referred to, and remove misconception from the public mind.”

Proposed by Babu Trailokya Náth Sányál and carried by acclamation—

“That the warmest thanks of all loyal Brahmos should be tendered to Her Most Gracious Majesty the Empress Victoria for the many blessings enjoyed under her benign rule.”

At the conclusion of the meeting, the Chairman rose to suggest that henceforth the missionaries of the Brahmo Somaj of India should have a distinctive expression added before their names. The word *Bháí* had been in use for some time, and he would stick to it for this reason, that any other title would be misleading and inadequate. He objected to the word “father,” though “Bábá Nának” might well answer the purpose. What he wanted to say was that the missionaries of the Brahmo Somaj should not go beyond the simple word *Bháí*, first as denoting equality with all men, involving at the same time the idea of a common Fatherhood, and secondly, because such a title would be truly indicative of humility. He would, therefore, suggest that a missionary should henceforth have the title of “Reverend Brother” or *Sraddheya Bhái*.

The meeting then dissolved.

Two days after the General Conference, Mr. Sen delivered his Anniversary Address at the Town Hall before a large audience, estimated by the *Mirror* as numbering 3000 persons. As this Address is the most able and elaborate exposition of Mr. Sen's new views which he has yet published, I give large extracts from it, amounting to about half its length.

#### WE APOSTLES OF THE NEW DISPENSATION.

Fellow-countrymen and Friends,

Once more has the orient sun roused and gladdened a slumbering world, and rolled away the thick folds of darkness in which it lay enveloped. Once more has the East spoken words of peace and hope to benighted nations. How

dismal the night we have just passed! How bright the morning we now behold! . . . Asia, mother of many dispensations, has given birth to another child, and its birth-festival shall be celebrated amid great rejoicing. Sweet angel of the East! Heaven's evangelist! sent from above with a new Gospel, thou hast come to us, clad in the most gorgeous and shining raiment, and decked in the most magnificent jewellery, which the East alone can boast. Thou comest amid the ringing of bells and the sound of the conch shell. Holy light! we hail thee, we kiss thee. Lord of the New Dispensation! I desire humbly to proclaim to-day among my assembled brethren the glad tidings which thou hast sent to us from heaven. Touch my lips with the live coal of inspiration, that I may boldly set forth the new light Thou hast revealed unto us. Glory, glory, glory be unto Thee, Great Spirit!

But why should I of all others be selected as the spokesman of the New Dispensation? Yet it is not I that speak, but we. Behind the visible 'I' there is an invisible 'We.' It is my Church that speaks through me. There are others who are working with me in God's vineyard. Behind and around me are brother apostles who think and feel and live as I do, united with me in spirit, whose only vocation on earth is to preach the New Dispensation. Yes, there is a Church, a body, whereof I am but a limb. Can I alone represent that Church? I am but a part of it. I can no more constitute the Church of God than can a single soldier compose an entire regiment. Accept me then as one among many. Do you see an individual before you? You are sadly mistaken. Behold a band of apostles entrusted with the New Dispensation. As I speak, their voices speak through me. For we are an undivided and organized Church. Everything here is in its proper place, and the requisites of apostolical faith and fellowship are to be found here. Here you see God's special Providence working out the redemption of the land, through the instrumentality of a complete dispensation, with its full complement of apostles, scriptures and inspiration. Rest assured, my friends, when we are dead and gone, all the events that are transpiring around us in these days shall be written and embodied in history, and shall be unto future generations a new Gospel of God's saving grace. The Lord is in our midst, not as a dead deity, but as the Living God of Providence. He has gathered around him, not a handful of men, but a vast army of believing souls from every corner of India, from Sindh and Burma, from Lahore and Madras. And these are all marching under His guidance to the promised land. In the forefront are the ordained few, the delegates of Heaven, a complete band of apostles, with diverse gifts and talents suited to their respective vocation. Who feeds these men? The Lord. Who leads them? The Lord. Know ye not, brethren, that there are a number of souls in India who, under Divine command, have come out of the world, and whom the world disowns, who feed not upon earthly food, but upon the food supplied by heaven? Look at these helpless souls with their families—men, women, and children, living from day to day upon mere alms and precarious contributions. . . . Indeed it is a mystery and a marvel how so many mouths are fed daily. And yet for fifteen years we have managed to go on, not stumbling, not starving. He who feedeth the sparrow gives unto his band of apostolic brothers their daily food and raiment. . . .

Is this new gospel a Dispensation, or is it simply a new system of religion, which human understanding has evolved? I say it stands upon the same level with the Jewish dispensation, the Christian dispensation, and the Vaishnava dispensation through Chaitanya. It is a divine Dispensation, fully entitled to a place among the various dispensations and revelations of the world. But is it equally divine, equally authoritative? Christ's Dispensation is said to be divine. I say that this Dispensation is equally divine. Assuredly it is the Lord of Heaven who has sent this new gospel unto the world. The same Living God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days vouchsafed unto

us this new gospel. But does it not argue conceit and vain-gloriousness thus to extol the New Dispensation? Surely people would say that in including our new creed in the category of the world's dispensations we are trying to arrogate to ourselves honours which only Moses and Jesus can claim. . . . But who, I ask, covets prophetic honour and authority? They say I do. I say I do not. Again and again have I said I seek not the prophet's glory. I contend not for prophetic honours. Yet am I not ashamed of what I have said regarding my exalted office as an apostle of the New Dispensation. In spite of reiterated remonstrances, it has been whispered already that we are trying not to glorify the Dispensation, but to glorify ourselves. If Christ was the centre of his Dispensation, am I not the centre of this? Ungenerous and untruthful critics have insinuated that as Jesus claimed to be the King of the Jews, so am I ambitious of being honoured as the king of the Indians,—of the Bengalis, at any rate. It is certainly not fair or kind of our critics to say so. Shall a sinner vie with Christ for honors? God forbid. Jesus was a born saint, and I a great sinner. Blessed Jesus! I am thine. I give myself, body and soul, to thee. If India will revile and persecute me, and take my life-blood out of me, drop by drop, still, Jesus, thou shalt continue to have my homage. I have taken the vow of loyalty before thee, and I will not swerve from it,—God help me! . . . Then tell me not I am trying to exalt myself. No. A prophet's crown sits not on my head. My place is at Jesus' feet. Fear not, then, my friends, that a man of conscious sin, one so vile in his own estimation, will covet high prophetic honors. I can assure you that I have done, and will do, all in my power to suppress this hideous lie which would rank me with Jesus and other prophets. If I really meant to be a prophet, I would try another Dispensation where I would find scope for my ambition, another Church where I could establish my mediatorial position and authority. Believe me, every inch of this man is real, tremendously real. If I wanted honour I would say so at once, without the least reservation. There is nothing so good as outspokenness and candour. Whatever my shortcomings might be, I have within me that fearless honesty, which, regardless of opprobrium, would tell the public what I really felt. Be assured then that my heart doth not delight in vaingloriousness, but seeks the humble position of a servant at the feet of Jesus and other masters. . . . It will probably be said that each dispensation has a central personality, and that therefore, willingly or unwillingly, I must permit myself to be treated as a Moses or a Chaitanya. Let me tell you that this seems impossible. For we represent a *new* dispensation. Its distinguishing feature is its immediacy, its denial of a mediator. While other dispensations have their special mediatorial agencies between God and a sinful world, here we have no such thing, no intercessor, no mediator. None of my fellow-believers takes God at second-hand, but would go to Him for light and salvation, thinking it wrong to rely upon me or any one else for intercession. . . . There is no place for a prophet-mediator in this dispensation. Why should I then be accused of harbouring in my mind the mean ambition which the new dispensation so thoroughly interdicts? Then no more—enough. .

Besides immediacy there is another characteristic of the present dispensation which distinguishes it from all other religions. It is inclusive, while they are more or less exclusive. They exclude each other. But this includes all religions. If it does not include all, it is fatal to itself. This dispensation shuns altogether the old path of exclusivism, and establishes for itself the new character of an all-embracing and all-absorbing eclecticism. . . .

The new faith is absolutely synthetical. Its life is in unity. It loves unity above everything else. It values synthesis above analysis, one above many. Synthesis and analysis are logical terms, and may fairly be left to Mill and Whately to be dealt with as they might wish. Why import them into theology? some might ask. They have their uses in the domain of theology. Verily the philosophy of synthesis is of the highest importance

to religion, and perilous has every effort been to work out human redemption without it. Many an exalted system of faith went adrift in the absence of the rudder of unity, and was shipwrecked upon the treacherous shoals of sectarianism. Gentlemen, trifle not with unity. In the logic of synthesis is the world's salvation. . . . God is the grandest and sublimest synthesis, the harmony of all truth and the unity of all goodness. He is One Person, around whom gather various attributes. Thirty-three millions of divinities, the endless permutations and combinations of these varied attributes, are the multiplicity of theology, to which the unscientific polytheist pays homage. But the scientific monotheist worships the Supreme One, amid His many attributes and manifestations. Monotheism represents the science of religion, the philosophy of God-consciousness, the logic of synthesis. Polytheism is anarchy and chaos in religion; it is the death of science, of logic and philosophy. If you stop at analysis, and deal only with broken fragments of Divine attributes, you are as disloyal to science as you are to theology. Carry back these fragments into the indivisible unity of the Divine Person, and you have vindicated both science and religion. Surely multiplicity is death, but unity is life. In the sea of analysis you are lost amid divisions, quarrels, perplexity and confusion. You find peace as soon as you enter the tranquil haven of synthesis. Come then to the synthetic unity of the New Dispensation. You will see how all other dispensations are harmonized and unified in this, a whole host of churches resolved into a scientific unity. In the midst of the multiplicity of dispensations in the world, there is a concealed unity, and it is of the highest importance to us all that we should discover it with the light of logic and science. For science and salvation are one thing, and the highest Unity and Deity are identical. Who can count the many churches in the world with their endless divisions and subdivisions? . . . Only science can deliver the world, and bring light and order out of the chaos and darkness of multiplied churches. If there is science in all things, is there no science in the dispensations of God? Do these alone, in God's creation, stand beyond the reign of law and order? . . . Sure I am that amid their apparent anomalies and contradictions there is a logical unity of idea and method, and an unbroken continuity of sequence. All these dispensations are connected with each other in the economy of Providence. They are linked together in one continuous chain, which may be traced to the earliest age. They are a concatenated series of ideas, which show a systematic evolution of thought, a development of religious life.

Popular opinion, however, on this subject has always run in a contrary direction. Men have not seen, and, therefore, they are ready to ignore and deny, the connecting link between the several dispensations. The New Dispensation has discovered the missing link. It has found the secret thread which connects these dispensations and keeps them together. Where others see only confusion and anomaly, it sees order and continuity. Joyfully it exclaims,—“I have found the science of dispensations at last: unity in multiplicity. Here is Hinduism, there is Buddhism. To me they appear linked together. Here is Judaism and there is Christianity. I see unity in this duality.” Unscientific men may dissociate the two, true science connects Moses with Jesus in logical sequence. O Moses, thou venerable prophet, leader of the Jews! thou camest into the world fifteen centuries before Christ. Thou hadst therefore no conception of Jesus. And yet thy life and career prophesied Jesus. Thou didst begin Israel's march to the promised land. But another far greater was to complete thy work. Didst thou know this, Jehovah's servant? Was it thy conviction that Judaism was the final dispensation, and that no progress was possible beyond that? Or camest thou to prepare the world for thy master, Jesus Christ? Say, Moses, was not thy gospel only a typical prelude to that which was to follow? In Jesus we see the logical consequence of Moses. The New Testament is the necessary



logical sequence of the Old Testament. The two are parts of the same dispensation. . . . Moses taught stern justice, and inaugurated the reign of law. Jesus taught love, and established the kingdom of grace. Fear is the beginning of wisdom ; love is its perfection. The theology of love is the logical complement of the theology of fear. The dispensation of grace is the necessary logical result of the dispensation of justice. Love is the fulfilment of the law. The two thus form one integral gospel, and are indissolubly connected. Can you separate Jesus from Moses ? You cannot. Come then Moses and Christ hand in hand ! Hail Moses-Christ, unity in duality ! In blessed union for ever knit together, who can disunite you ? And if these spirits come together, will not Paul follow ? . . . Given Moses and Christ, Paul is a logical and a theological necessity. Having produced those two great characters, the world was bound to produce a third. St. Paul was indeed, a necessity. There was an urgent need of Paul, of one who would say—"for me to live is Christ." How noble, how beautiful the soul of St. Paul ! Can we do without him ? Christianity minus St. Paul—just conceive that. . . . And yet Paul never saw his master except in spirit. A glorious man he was, a worthy servant of a worthy master. Not having seen he yet believed, and he so thoroughly believed that he lived in Jesus. When Christ said, blessed are they who have not seen and yet believed, was not the future Paul before his mind's eye ? We see the tenderer side of Christ's life reflected in the soft, imaginative and susceptible heart of St. John. He is the heart of Christ, which we miss in the synoptical gospels, otherwise so faithful in their portraiture of character and events. The sweet love of Christ fills the small cup of St. John's heart, and overflows the pages of his gospel. Such touching expressions as "I in them and thou in me," "I am the vine, ye are the branches," abound in the last gospel. In language at once sweet and rich in oriental imagery, John expounds the unity of the disciple and the master, and shows how they are spiritually connected and identified. If John was attached sentimentally to Christ, Paul was connected doctrinally. He was the theological interpreter of his master's mind. The theology of Christ was incarnated in Paul. There would have been no Christianity without Paul. He showed how one who had never seen his chief could yet "put him on" so completely as to show an indivisible unity of thought. Admit, then, that Paul was a necessary adjunct and consequent of Christ, as Moses was, indeed, his antecedent. Does the continuity stop here ? No. If the New Testament follows the Old in the line of logical sequence, the New Dispensation follows as necessarily all the Old Dispensations which have gone before it. If you cannot separate Paul from Christ, surely you cannot separate us from Paul. Are we not servants of Paul and apostles of Jesus ? Yes. You cannot regard us otherwise. . . . We are the fulfilment of Moses. He was simply the incarnation of Divine conscience. But there was no science in his teachings, that science which in modern times is so greatly honoured. Let Moses grow into modern science, and you have the New Dispensation, which may be characterized as the union of conscience and science. As for Christ, we are surely among his honoured ambassadors. We are a deduction and a corollary from his teachings. The New Dispensation is Christ's prophecy fulfilled. Did not Jesus predict and foreshadow a fuller dispensation of light and grace ? Did he not say the Comforter would come after him, and guide the world "into all truth" ? Do you not remember those prophetic words ?—"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he the spirit of truth is come, he will guide you into all truth." And touching the subject of synthetic unity, one can hardly conceive a clearer foreboding than is to be found in those words of Paul,—“That in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him.” Inasmuch as the present dispensation

sums up all things in a divine synthesis unifying all in God, and seeks new light in the direct inspiration of the Comforter or Holy Spirit, one cannot fail to recognise in it the fulfilment of an ancient prophecy, the realization of Christian and Pauline anticipations. What do we see before us in India to-day but the fruit of that tree, whose seed Jesus planted and Paul watered centuries ago? . . . Gentlemen, what was Paul's great mission? To obliterate the distinction between Jew and Gentile. . . . Paul was raised by God to break caste, and level the distinctions of race and nationality; and nobly did he fulfil his mission. The Jew and the Gentile he made into one body. The modern Pauls of the New Dispensation are carrying on a similar crusade against caste in India. The obnoxious distinctions between Brahmin and Sudra, between Hindu and Yavana, between Asiatic and European, the new Gospel of love thoroughly proscribes. For the kingdom of God there is no invidious distinction, and, therefore, this dispensation gathers all men and nations, all races and tribes, the high and the low, and seeks to establish one vast brotherhood among the children of the great God, who hath made of one blood all nations of men. Let them that have eyes see that in the midst of the great spiritual revolution and revival going on in this land, Moses and Christ and Paul are gathering through us the many tribes of Israel and uniting all in the name of the kingdom of heaven. In this anti-caste movement, which daily brings Jew and Gentile, Hindu and Christian, nearer and nearer spiritual fellowship, the chief workers are verily spiritual descendants of Moses, Jesus and Paul. From these mighty prophets have sprung up, at different times, minor prophets, holy fathers, and saints, martyrs of the Reformation, ministers and missionaries, who have all contributed to develop and extend their work till it has gone to the uttermost parts of the earth. In this long line of succession, last and least are these humble apostles of the New Dispensation.

But why do I carry the chain of logical sequence down to these days and this hour? Shall I not also carry it up to the days of Greek philosophy and Hindu devotion, yea, to the earliest childhood of the world, when Adam in sweet innocence adored the Supreme God? I trace the second Adam to the first. The first Adam, I say, made the second Adam a logical necessity. . . Mere childlike innocence could not stand in the hour of trial. Adam was unable to withstand the wily machinations of the tempter. But when the son of God was tempted, he said "Get thee behind me, Satan." It was such an example of tried and triumphant righteousness that the world needed, and in Jesus it was found. Humanity was lost in Adam, but was recovered in Christ. The human will broke with the Divine in Adam; it was reconciled and attuned to it in the Prophet of Nazareth. The first Adam broke the harmony of heaven and earth; the second Adam restored it. The unity of Divinity and humanity in man was destroyed by Adam, and God and man became a conflicting duality. In Christ's atonement the two were again united, and the blessed son was at one with the Father. Behold the beauty of this chain of logical sequence from Adam to Christ and from Christ down to modern times! How all prophets and reformers, all scriptures and dispensations are linked together in the unity of a vast synthesis, each growing out of national exigencies in the fulness of time, and all following in the regular order of sequence according to recognized laws of thought! How many dispensations has the Lord of nations vouchsafed! How many are yet to come! . . . Bring into a focus these scattered dispensations, and you will at once find their harmony in science, their unity in truth and God.

I shall now proceed to explain the other distinguishing characteristic of the New Dispensation. It is subjective. It aims at synthesis, and it aims at subjectivity. It endeavours to convert outward facts and characters into facts of consciousness. It believes that God is an objective reality, an Infinite

Person, the Supreme Father. In the same manner it believes in the objectivity of all prophets and departed spirits, each a person, a child of God. But the recognition of the objective side of truth is not the whole of philosophy or theology. There is a subjective side as well. We have done a great deal for the former. The latter demands an equally faithful recognition; nay it ought to excite much warmer interest. For subjectivity is of the first importance to the wants of the soul. For who among us does not believe in the outward and objective God? And yet how few among professing Theists realize Divinity in their own hearts? God is not only a Person, but also a character. As a Person we worship Him; His Divine character we must assimilate to our own character. True worship is not completed till the worshipper's nature is converted so as to partake of the nature of Divinity. Worship is fruitless if it does not make us heavenly and divine. The transfer of the outward Deity to subjective consciousness is the maturity of faith, the last fact of salvation. "I believe Thou art" is the earliest utterance of faith; "Thou art in me, life and light" is the consummation of faith. It will not do to say "Lord, Lord." You must put God into your inmost souls. In regard to the spirits of departed saints the same argument holds good. If you simply admit their entity, of what avail is it to you? You have no doubt heard of such a thing as the communion of saints. What is it? Is it the superficial doctrine of objective recognition, or is it the deeper philosophy of subjective fellowship? You must guard yourselves, my friends, against the evils arising from the mere objective recognition of the world's prophets and saints. Nothing is so easy as to say, O Jesus, O Moses. This apprehension of the external reality of great spirits is not communion. There is Christ, here are we; and between us there is a great gulf. There is no attempt to bridge the gulf, and bring about closer relations. Hence is it that Jesus, though good and true, affects not our lives till we realize him within. The Christ of older theologies is the barren outward fact, the dead Christ of history and dogma. But the Christ of the New Dispensation is an indwelling power, a living spirit, a fact of consciousness. It is this philosophy of subjectivity which underlies the Pilgrimages to Saints, as they are called. We have been asked to explain what we mean by these pilgrimages. They are simply practical applications of this principle of subjectivity. As pilgrims we approach the great saints, and commune with them in spirit, killing the distance of time and space. We enter into them, and they enter into us. In our souls we cherish them, and we imbibe their character and principles. We are above the popular error which materializes the spirits of departed saints, and clothes them again with the flesh and bones which they have for ever cast away. Nor do we hold these human spirits to be omnipresent. We do not say of them that they fill all space, and are here, there, and everywhere. We believe they still exist, but where they are we cannot tell. Wherever they may be, it is possible for us earthly pilgrims, if we are only men of faith and prayer, to realize them in consciousness. If they are not personally present with us, they may be spiritually drawn into our life and character. They may be made to live and grow in us. . . . This is a normal psychological process to which neither science nor theology can take exception. Here is the subject mind, there is the object—a prophet or saint. The subject, by a mysterious though natural process, absorbs the object. . . .

Among the many theories of morals which the science of ethics deals with there is, as you are doubtless aware, one known as the Theory of Sympathy. Whatever its errors may be, and these are palpable, it has a substratum of truth. Those who are conversant with even the rudiments of moral science must hesitate to accept sympathy as the sole standard of rectitude, and surely we can never persuade ourselves to believe that there is no conscience in us, and that it is only the sentiment popularly called fellow-

feeling which helps us to determine what is right. Nevertheless, it must be admitted that sympathy plays a most important part in the moral economy of the world. It is this noble sentiment which makes us go out of ourselves, and enter into the feelings and wants, into the difficulties and sufferings of others, with a view to afford the needed relief. . . . Of Jesus it has been truly said that he took upon himself the sins and sufferings of the world. . . . He so loved the world that he made its sorrow his own; and though he himself was happy in conscious purity, he suffered for the sorrows of others. How? By a mysterious transposition they were in him and he was in them. By sympathy he made himself all mankind, and took into his own consciousness all their sorrows. Had Jesus been a man devoted to his little self alone, he would have lived and died for himself. But he was *man*, he was humanity. He lived and suffered and died for others. His heart was the sum total of all hearts. The heart that throbbed in him was not his, but the world's. The world's joy gladdened him; its sorrows mortified him. Its prosperity was his prosperity. Its tears were his tears. So completely was my Jesus identified with the world in divine love and sympathy that the world lived always in his capacious bosom. The objective world he absorbed in his subjective consciousness. And are you not doing the same in a small measure, ye ambassadors of Christ in India? . . . You would never have left your homes to do your master's work in foreign fields had you not made India's heart yours. We have gone into you, and you have identified yourselves with us in spirit. This is what I mean by the philosophy of subjectivity. It underlies that blessed institution in the Christian Church, known as the Sacrament. The idea of the Lord's Supper many are apt to ridicule. Is it really ridiculous? Is it not rather an eminently philosophical idea? The difference between objectivity and subjectivity in religion and the superior importance of the latter none comprehended so thoroughly as Jesus, or he would not have instituted the sacramental rite. The disciples and apostles believed in him as their Lord and Master, and they had assured him of their loyalty and devotion. Why then did he demand of them further allegiance? Why did he impose upon them the obligation of eating his flesh and drinking his blood, saying "This do in remembrance of me"? Why was this ceremony at all necessary? Because the prophet saw, with the eye of a prophet, that his people would continue to hold him up as an objective impersonation of truth and purity, and he wished to prevent it. . . . He preferred subjective allegiance, the loyalty which, while it intellectually accepted him, absorbed him spiritually in the inner consciousness. Nothing short of internal assimilation and absorption could satisfy Jesus. And this beautiful idea he embodied symbolically in the eucharist. He asked his disciples to eat his flesh and drink his wine [blood]. In other words, he wished to be accepted by the world subjectively, and not objectively. . . . He wishes to live in you perpetually, incarnate in your being, embodied in your character, flesh of your flesh, blood of your blood, and breath of your breath. Will you not allow him thus to abide in you? Apply the same argument, my friends, to all the other prophets and saints, ancient and modern, eastern and western. . . . Let your flesh and blood bear living testimony to your fidelity to Christ and Paul, Moses and Isaiah, and all the saints of modern and ancient times. And in this assimilation of many characters behold a wonderful harmony and unity. The plurality of objects is lost and absorbed in the unity of the subject. You take in the divinity that dwelleth in each, and make it your own. In God are the sons of God united. If you take the different phases of truth and character in different individuals, you are lost in division and schism. But accept them in their divine source, and you have unity. The New Dispensation never preaches goodness: it preaches godliness. Goodness is human; godliness is divine. Christ rejected the former and put on the latter. His will was the Divine will. His word was God's. His work was

the Father's. It was not he that spoke, but the Lord spoke through him. In the depths of his consciousness he felt so thoroughly identified with the spirit and nature of God that he boldly and frankly said, "I and my Father are one." The son did not proclaim himself the Father, but he claimed to be one with Him. What Christ claimed and revealed in his own character was only subjective divinity, not objective Deity. He was God-consciousness, not God. He was a partaker of the Divine nature. And what are we? Partakers of Christ and of God in Christ. Paul, who had really put on Christ, and than whom perhaps none in ancient and modern times hath proved a truer disciple, often used this significant expression in his epistles. Nothing could be clearer or more appropriate than this expression. It indicates the deep spirituality and subjectivity of the relation in which Paul stood to his master. In fact, this idea of spiritual assimilation is altogether a Christian idea. Christ's teachings and Paul's epistles are full of it. The New Testament abounds with such passages as,—“Abide in me and I in you;” “Put ye on the Lord Jesus;” “I live; yet not I but Christ liveth in me;” “To be strengthened with might by his Spirit in the inner man.” The world may not comprehend the height and depth of this great doctrine. But if you deny this doctrine, you deny philosophy and you deny Christ. The foolish Jews may wonder “how can this man give us his flesh to eat,” yet the voice of Christ shall go forth rolling through centuries and ages, “he that eateth me, even he shall live by me;” “he that eateth of this bread shall live for ever.” Though ridiculed and laughed at, this eminently philosophical and Christian principle of mutual absorption challenges universal assent. You may wonder, you may smile: the fact, however, is indisputable that in all ages devout and godly men have eaten the flesh of saints and been in turn eaten by others. Divinity went into the flesh of Christ. Then Christ was eaten by Paul and Peter. They were eaten by the fathers and the martyrs and all the saints in Christendom, and all these have we of modern times eaten, assimilated and absorbed, making their ideas and characters our own. Thus one nation may swallow another, and be identified with it. Thus one generation may draw into itself the character and faith of another generation. And we too may enter into each other and dwell in each other. We Hindus are specially endowed with, and distinguished for, the *yoga* faculty, which is nothing but this power of spiritual communion and absorption. . . . How Asia eats the flesh and drinks the blood of Europe! How the Hindu absorbs the Christian; how the Christian assimilates the Hindu! Cultivate this communion, my brethren, and continually absorb all that is good and noble in each other. Do not hate, do not exclude others, as the sectarians do, but include and absorb all humanity and all truth. Let there be no antagonism, no exclusion. Let the embankment which each sect, each nation, has raised, be swept away by the flood of cosmopolitan truth, and let all the barriers and partitions which separate man from man be pulled down; so that truth and love and purity may flow freely through millions of hearts and through hundreds of successive generations, from country to country, from age to age. Thus shall the deficiencies of individual and national character be complemented, and humanity shall attain a fuller and more perfect standard of religious and moral life. . . . India! absorb England. Asia! assimilate Christian Europe. A vast world of objective truth yet lies before you, brethren, and the Lord God summons you to convert it into your flesh and blood, into your life and character. When all nations and countries will thus eat and absorb each other's goodness and purity, then shall the inward kingdom of heaven be realized on earth which ancient prophets sang and predicted. . . .

How grand, yet how real, is this subjective heaven! This is heaven indeed. Do not identify yourselves with any small sect, but embrace all humanity. Honour Christ, but never be “Christian” in the popular accep-

tation of the term. Christ is not Christianity. In accepting the former take care you do not accept the latter. Let it be your ambition to outgrow the popular types of narrow Christian faith, and merge in the vastness of Christ. Neither should you become "Christian" nor should you simply aspire to be "Christ-like," for then you would represent the lower strata of spiritual life. Advance to a higher ideal, my friends. Be Christ. Do not rest satisfied with anything short of this. I say again, be Christ. Incorporate him into your being; import him bodily into your own consciousness. Make him your flesh and blood. Let us all be so many Christs, each a small Christ in his own humble way. We shall have no outward Christ, however pure. For what is Christ? Not a doctrine, but the eternal and universal spirit of sonship. He is the light that lighteneth every man that cometh into the world. As such, he lived long before he was born, and he still lives, though dead. As such, he shines in the Christian as well as in the non-Christian world, and he excludes no saint, no scripture, no light vouchsafed by God before or after him. The "light" that is in every man cannot be exclusive. I cannot imagine a fictitious Christ. The Christ of the Gospel, the son of God, who embodies in himself the Father's will, and who by obedience has recovered the divinity in man lost by Adam, that is to me—and may be unto you!—the true Jesus. I have no other Christ. I will accept no other Christ. It is in him and through him that we are reconciled to God and to all truth, and therefore to all dispensations and prophets. If Christ means, as every true Christian alleges, the reconciliation of human with divine will, then let there be no war or discord in his name, but "peace on earth and good-will among men." If you have the true Christ in you, all truth, whether Jew or Gentile, Hindu or Christian, will pour into you through him, and you will be able to assimilate the wisdom and righteousness of each sect and denomination. Accept the prince of prophets, and you will find in him and with him all prophets, eastern and western. If you are Christians, you will quarrel and fight; but if you are so many little Christs, the harmony of heaven will reign among you, and there shall be no sectarian division. Fling away the sectarian's small Christ, and let us be one in the large Christ of all ages and creeds.

Such is the New Dispensation. It is the harmony of all scriptures and prophets and dispensations. It is not an isolated creed, but the science which binds and explains and harmonizes all religions. It gives to history a meaning, to the action of Providence a consistency, to quarrelling churches a common bond, and to successive dispensations a continuity. . . . It is the wonderful solvent, which fuses all dispensations into a new chemical compound. It is the mighty absorbent, which absorbs all that is good and true and beautiful in the objective world. Before the flag of the New Dispensation bow ye nations, and proclaim the Fatherhood of God and the Brotherhood of man. In blessed eucharist let us eat and assimilate all the saints and prophets of the world. Thus shall we put on the new man, and say, the Lord Jesus is my will, Socrates my head, Chaitanya my heart, the Hindu Rishi my soul, and the philanthropic Howard my right hand. And thus transformed into the new man, let each of us bear witness unto the new Gospel. Let many-sided truth, incarnate in saints and prophets, come down from heaven and dwell in you, that you may have that blessed harmony of character, in which is eternal life and salvation.

Brother-Apostles, before I conclude I must say a word to you. I charge you to stand forward boldly with the flag of the New Dispensation. March under the Divine Captain's command, and let victory and glory be yours. Let your faith and character so shine before men that you may be reckoned worthy of the flag you bear. . . . In these days of scepticism, a whole army of infidels will attack you and persecute you. The light which the Lord has vouchsafed unto you is darkness unto all those who have no faith, and they

shall laugh at you. Stand firm. Small is your number now, but many will come and swell your ranks in the fulness of time. With the living blood of all the saints and all the prophets in you, ye shall know no discomfiture, but shall fill the land with light and love and life. . . . Gentlemen, whether you give us honour or not, give us your prayers, and we shall go on conquering and rejoicing, and glorifying the Lord of the New Dispensation.

(*Sunday Mirror*, Jan. 23, 1881.)—After the lecture, the song of the New Dispensation was enthusiastically sung, and the flag held up with the accompaniment of *khole*, *kurtal*, and gong.

1. The first thing which strikes one in this Address is that although the occasion of its delivery was the 51st birthday of the Brahmo Church, *the lecturer never mentioned either the name or the fact of Brahmoism from beginning to end.* A few vague allusions to his own special missionaries were the nearest approach made to the subject. For any information concerning the history, prospects, or principles of the community whose foundation he was supposed to be celebrating, we may seek in vain.

2. The second peculiarity of the Address is the ambiguous character of its delineations of Christianity. They evince considerable power, and a clear appreciation, often finely expressed, of some of the chief elements of Christian life and history. But this is not all; they occupy a prominent and leading position on the canvas, and *plainly imply the stand-point of a Christian theology.* In fact, they have no meaning at all if they do not mean that Christ is a *unique* being. He is "the son of God, who embodies in himself the Father's will;" "it is in him and through him that we are reconciled to God and to all truth;" and the lecturer professed allegiance to him in the following distinct language:—

Blessed Jesus! I am thine. I give myself, body and soul, to thee. I have taken the vow of loyalty before thee, and I will not swerve from it—God help me!

But what is the final outcome of all this?

Honour Christ, but never be "Christian" in the popular acceptance of the term. Christ is not Christianity. In accepting the former take care you do not accept the latter.

That is to say,—you may give yourself, body and soul, to Christ, but you should *never be Christian*; you may claim to be "apostles of Jesus," and "surely among his honoured ambassadors," and may affirm that "it is in him and through him that we are reconciled to God and to all truth," but you must "*take care that you do not accept Christianity*"! What sort of "loyalty" to Christ is this? and what value can we possibly attach to the eloquent expressions of Christian sentiment, or the fervent professions of devoted allegiance which end in such a heartless fiasco?

3. It remains to ask what sort of theory Mr. Sen propounds that can offer any justification for these anomalies. Brahmoism he

ignores; Christianity he flatters only to repudiate. What is the faith which he really upholds? It is an avowedly recent Gospel which he calls "the New Dispensation," concerning which he makes the following somewhat inconsistent assertions:—

(a) It stands upon the same level with the Jewish dispensation, the Christian dispensation, and the Vaishnava dispensation through Chaitanya. It is a divine dispensation, fully entitled to a place among the various dispensations and revelations of the world.

(b) It is not an isolated creed, but the science which binds and explains and harmonizes all religions.

(c) It is the wonderful solvent which fuses all dispensations into a new chemical compound.

Thus the New Dispensation is, firstly, one among others; secondly, it is not *one* creed, but the science which harmonizes all; and lastly, it fuses them all into a new chemical compound,—in which their individual existence must surely be destroyed. On the whole, it would appear as if the last of these conceptions were the one which most nearly represents Mr. Sen's real idea, for during the present year he has been making a great many experiments in this process of fusing various religions into a new chemical compound. And the history of these experiments must first be recorded, before we are in a position to decide as to the real nature of that compound, or the true character of the New Dispensation.

#### ANNIVERSARY GLEANINGS.

##### i. *The Flag Ceremony.*

We must now return to the Anniversary, to note a few of its leading incidents. The most remarkable of these was a new ceremony that was performed on two occasions in the Mandir; first, on Thursday, Jan. 13, and again on Sunday, Jan. 23, the actual Anniversary Day, when it is said to have been "the most important and interesting event of the evening." I give both reports in full, from the *Sunday Mirror* of Jan. 16 and 30, 1881.

*Second Day [of the Anniversary Festival].*—This day witnessed a novel sight in the Brahma Mandir. At 7 P.M., the Mandir was almost filled, and shortly after we saw the minister standing in the middle of the front verandah holding a flag of the New Dispensation fixed to a gilt stick. On both sides were rows composed of missionaries and other members of the congregation, each holding a candle in his hand. When the preliminaries had been gone through, the song of the *Arati* began. The hymn was a magnificent one, the chorus at the end of each stanza serving only to heighten the impression which it produced. It was a blessed day in our lives, for the spectacle was one which we should not easily forget. The *Arati*\* is a specially Indian institution, but though we took part in it in our infancy, when idols were

\* *Arati*. "The presenting a wave-offering. 'Among the Hindus this is usually performed by waving a stand or tripod, furnished with five lighted lamps, before the idol.' Carey."—Haughton's Bengali and Sanskrit Dictionary.—*Ed. Year-Book.*



worshipped in our house, we confess we never knew there was so much in it as when we saw it established in connection with the worship of the Great God of the universe. Never was feeling so much excited, never was the glory of God so keenly realized, never did the heart experience such raptures, never did we learn so much, as when we raised our voices in solemn thanksgiving to the Lord. As the bells rang, the bugle sounded, the drum beat, and also the *kánsar* and *ghanta*,\* the name of God resounded on all sides. The incense filled the hall with sweet perfume, and rows of lights in front of the *vedi* lent an additional grace to its appearance. When the *Arati* ended, the minister stood on the altar, and began to pour forth thanksgiving and hallelujah to the Supreme Mother. There was the *panchapradipta*, or "five-lights," placed before the altar, and the minister proceeded to explain its use. People worship their idols with this light, and the symbol is well explained by the fact that the Divine face is rendered visible if the worshipper has in him a fivefold light—namely, purity, love, faith, *bhakti* and conscience. It is these that illumine the face of God. If a person has not these, he is unable to find Him. The prayer lasted for half an hour, after which there was enthusiastic *sankirtan*. The congregation numbered some three hundred persons.

*The Flag of the New Dispensation.*—One remarkable feature of the present anniversary was the importance attached to the banner bearing the inscription of the New Dispensation. A silver banner has been subscribed for by the ladies, and fixed upon the top of the steeple of the Mandir. The minister gave a sermon on the banner of the Dispensation on the 16th instant, that is the Sunday preceding the anniversary *utsab*. The banner was explained as indicating renewed enthusiasm in the propagation of the new faith, in the conquest of untruth, in the conversion of sinners. The banner indicates the new spirit of union, the spiritual brotherhood in which all the prophets of the world had their part, the spiritual army going to vanquish selfishness, discord, false individuality, and to create an organization which will embrace all mankind. Every faithful Brahmo and member of the New Dispensation was exhorted to vow their allegiance to this banner of regenerated and saving Theism. Accordingly, on the evening of the annual festival, held on Sunday last, the prominent object noticed by the congregation was a handsome crimson silk banner mounted upon a silver pole, fixed on the open space of marble pavement in front of the pulpit. After the *sankirtan* at sunset, began the ceremony, announced before, of unfurling the flag of the New Dispensation. A new form of evening worship, called *Arati*, was first gone through. The *Arati* is chiefly celebrated by Sikhs at night-fall with hymns, and the accompaniment of many lights. The Brahmos had composed a grand hymn for the occasion glorifying the many attributes of the Supreme Mother in profound language and sentiment. The worshippers held each a lighted candle in his hand, creating a brilliant and picturesque effect. Dozens of musical instruments from the English bugle and gong to the traditional conchshell were loudly, loudly [*boldly*], and simultaneously performed upon. The varied and deafening peals issuing from these instruments, combined with the voice of scores of men, who stood up and went round in a circle with the burning tapers in their hands, heartily chanting the *Arati* hymn, produced upon the immense crowd present an effect which must be felt to be described. When this evening adoration was over, the minister solemnly unfurled the dispensation banner. He then addressed the assembled apostles to the following effect:—"Apostles of the New Dispensation! You are chosen by the Lord of heaven to preach His saving truth to the world. Behold the flag of the New Dispensation before you, under the shadow of which is the reconciliation of all things. There are under it reconciled the four scriptures of

\* The *kánsar* is a musical instrument, consisting of a sounding plate of bell metal, and a stick with which it is struck. The *ghanta* is a bell.—*Ed. Year-Book.*

four great religions, Hinduism, Buddhism, Christianity and Mahomedanism.\* The East, West, North and South are reconciled under it. Asia, Europe, Africa and America are reconciled under it. Men, women, the old and the young are cherished and reconciled under it. Wisdom (*Gyán*), Love (*Bhakti*), Communion (*Yoga*) and good works (*Karma*) are reconciled under it. Apostles of the New Dispensation, go, preach, spread the spirit of universal union which the flag before you represents. You hold in your hands candles which are giving out bright light. I charge you, brethren, to hold up before men's eyes the brighter light of your character and devotion. Hold in your hands the bright light of purity, spirituality, meekness, *yoga*, *bhakti*, and *gyán*; preach and propagate the New Dispensation each and all of you, far and near, and everywhere, according to your light and faith. For the maintenance of your life and health some of your apostolical brethren will serve you as your servants. Be true to the flag of the New Dispensation, and God be with you. In token of your vow of allegiance touch the banner, and bow down before God to give you strength and the light of faith." The apostles then each and all touched the banner, and bowed their head to God. Those among the congregation who accepted the New Dispensation were asked to come forward and touch the banner, while their names were being taken down. This they were told to do, because it would be too long for each of them to come and sign a form of declaration. But some of them also made a low bow by way of supplicating God for help and guidance. On the day following, that is Monday, the ladies performed a similar ceremony before the flag. They had composed and sweetly sang a new hymn, they walked round with dishevelled hair, and great plates of illuminated lamps. The sight was a beautiful and blessed one. The flag of the New Dispensation has created a great deal of enthusiasm this year.

## ii. Rám Mohan Roy's Portrait.

We learn from the *Sunday Mirror* (of Jan. 16, 1881) that on the 14th of January (the day after the first Flag Ceremony) "about three hundred persons assembled at the Albert Hall to witness the unveiling of the portrait of Rájá Rám Mohan Roy, which had been prepared in accordance with a resolution passed at a public meeting held in the same place in December 1879." The portrait had been copied by a native artist from one which had belonged to the Rájá's son, Babu Rám Prasad Roy. Mr. Sen unveiled it, and made a speech. Letters were also read from friends and subscribers to the fund which had been raised for commemorating the Rájá, and it was suggested that the next thing to be done might be the presentation of "a medal to be annually given to the best student of Natural Theology or Comparative Religion."

But there is another side to this movement. It may perhaps be remembered that at the first Anniversary after the schism of 1878, the *Adi* and the *Sádháran Somajes* combined to celebrate Rám Mohan Roy's memory, an invitation to all Brahmos having been sent out to meet for that purpose at the house of the venerable Debendra Náth Tágore. The meeting was a great success,

\* "Upon a small table, covered with scarlet cloth, were arranged the four principal Scriptures of the world,—the Rig-Veda, the Lalita Vistára, the Bible, the Koran. In front of them stood the Banner of the New Dispensation. On the silver plated pole thereof was suspended the Bugle of the Expedition Army."—*New Dispensation*, March 31, 1881.

numbering more than a thousand persons, "and the proceedings were solemn and impressive from beginning to end." But although some members of the Brahmo Somaj of India were present, the leaders of that Somaj held aloof, and the *Sunday Mirror* threw cold water on the affair. When, however, the commemoration was on the eve of taking a more extended shape at the Anniversary of 1880, the B. S. of India's leaders suddenly woke up, and started a commemoration project of their own, calling a public meeting and inviting subscriptions. And to this isolated course they continue to adhere.

### iii. *An Incident with Two Sides.*

The Procession Day in Mr. Sen's Anniversary presented the usual features of large crowds, enthusiastic singing, and a "forest of flags," among which "a man on horseback bore the huge banner of the 'New Dispensation.'" On the return march from the open-air meeting in Beadon Square, where Mr. Sen gave a popular address in Bengali before an audience of several thousand persons, —a little incident occurred which has been occasionally referred to since, and may perhaps, therefore, be worth recording. I give it as told by the two rival Brahmo organs.

(*Sunday Mirror*, Jan. 30, 1881.)  
—The singing, while the procession returned, was exceedingly enthusiastic. Great crowds joined on the way, and while the procession was passing through the public road, the minister silently and slowly made his way to the newly-built premises of the Sādhāran Brahmo Somaj. In the most humble mood he knelt down before the building, while his friends surrounded him and sung. He remained kneeling and praying for a few minutes, with bended head, and then as silently rose and walked away with his friends. Many who were sitting in the prayer hall of the Sādhāran Somaj stood up to see the spectacle, and; then the procession moved homewards.

(*Brahmo Public Opinion*, Jan. 27, 1881.)—When Pandit S. N. Sāstri had half finished his discourse, and the audience were following him with undivided attention, an unexpected cause of disturbance intervened. This cause of disturbance came from the side of our brethren of the New Dispensation. Whilst marching in full procession through the streets, they broke off towards our Prayer Hall, and presented themselves before the door of the Hall, causing much uproarious noise. The speaker had to stop his discourse, and the order of the meeting was gone. It was some time before they cleared out, when the Pandit once more began his discourse and finished it.

### NEW MANIFESTOES.

On March 24, 1881, a weekly four-page journal was started, entitled the *New Dispensation*, as the authorized organ of the movement so called. It bears no Editor's name, but is understood to be under the direct management of Mr. Sen himself, whose hand, indeed, may easily be traced in most of its articles. The paper is headed by a wood-cut of the Flag, bearing the inscription in

Devanāgri characters, *Nava Bidhān* [New Dispensation]; and the motto beneath is "Glory to God in the highest, and on earth peace, goodwill toward men." The following gleanings from the first number of this journal will show the ground on which it takes its stand, in relation both to the past antecedents and the future aims of the new movement.

(N. D. No. 1. March 24, 1881.)—*Salutation*.—Glory to God, the Supreme Spirit.

Unto all the Prophets and all the Saints of ancient and modern times our reverent and grateful loyalty.

To all the Churches in the East and the West our respectful greetings.

To all good men and true, apostles, missionaries, philanthropists, and men of science our cordial salutation.

To the Press, a great and sanctifying power, our respect and gratitude.

To all Europeans and Indians, interested in truth our request is,—Give us your prayers and good wishes, your friendly counsel and fraternal help.

*Our Creed*.—One God, one Scripture, one Church.

Eternal Progress of the Soul.

Communion of Prophets and Saints.

Fatherhood and Motherhood of God; Brotherhood of man and Sisterhood of woman.

Harmony of Knowledge and Holiness, Love and Work, Yoga and Asceticism in their highest development.

Loyalty to Sovereign.

*Benediction*.—Upon the many institutions and enterprises, noted below, religious and secular, connected with our reform movement in India, may the Lord's choicest blessings descend! May those who are engaged therein find abundant reward here and hereafter!

1. The Brahma Mandir or Temple of the New Dispensation.

2. Sunday Mirror, Weekly English Journal.

3. Dharma Tattva, Fortnightly Bengali Journal.

4. Parichāricā, Monthly Ladies' Journal.

5. Sulav Samachār, Weekly Pice Paper for the masses.

6. Albert School for Boys.

7. Girls' School.

8. The poor, infirm and sick under the Charity Section of the Indian Reform Association.

9. Ārya Nārī Somaj, or Ladies' Union for prayer and social improvement.

10. Apostolic Durbār: Missionary Conference and Business Section.

11. Mangal Bāri, or Apostolic Homes.

12. Theological Institution.

And upon all our friends and sympathizers, far and near, may Divine blessing rest for ever and ever!

(*Editorial Notes*.)—The Church of the New Dispensation sends its cordial greetings to its brethren in the Provinces, and with brotherly love asks them to welcome and receive, to feed and nourish, as their humble servants, those Apostles whom it sends forth to-day, in the name and under the blessing of God Almighty, to the various districts in the country.

Our missionary workers start to-day upon their annual tour. One is already at Gya working among our brethren there. The apostle in the Eastern Districts continues his good work with his six loyal assistants. Of those who start to-day, one proceeds to Ghāzipur, another to Rangpur, one to Bombay and Madras, and two to the Panjāb. May the Lord accompany them, and help them to reap plentiful harvests in their respective fields of labour!

*Conciliation not Concession.*—In preaching the New Dispensation our beloved and honoured band of Apostles must, wherever they go, endeavour to keep its purity and integrity unsullied. They must not compromise themselves. The New Gospel is a complete system of faith and moral discipline, which the Lord has in the fullness of time vouchsafed unto India, and blessed are they who preach and practise it in its entirety! Let us not mix with it our own caprices and vain imaginings or those of others. Let us not modify or mutilate it, with a view to render it convenient and agreeable to those who would otherwise be staggered by its high principles. We shall do no such thing, but simply place God's truth before men in its fullness and integrity. Any prudential policy might appear successful for a time among a limited community of exceptional classes of men, here and there, but it is sure to defile and weaken God's Dispensation and paralyse His holy Church. We know there is a strong temptation in these days to make the Dispensation somewhat more rational and less offensive than it is. But woe unto them who yield to the tempter! Men of faith must not faint because some have said of our doctrines that they are absurd and ludicrous and even offensive. The apostles of God will preach the truth and nothing but the truth, the Dispensation and nothing but the Dispensation, and leave the issues in the hands of Providence. They cannot judge of the doctrine, for that is of God. Let them preach the truth, explain it, illustrate it, verify it. If still the perverse persist in ridiculing God's truth and reviling His ambassadors, all that they have to do is to obey Christ's command and instantly wash off the dust of their feet. And yet our apostolic brethren must be tolerant. They must listen to advice, and take warning when offered in a friendly spirit. Christians, Hindus, and Brahmos shall all have a patient hearing, so long as they speak as friends and brothers, anxious to point out errors and avert evils. The Theist of the New Dispensation is never tired of learning, never tired of loving. If well-meaning men say there is danger of superstition and priestcraft, idolatry and caste, immorality and vice being resuscitated by our indiscretion, let us hear, and weigh the argument, and try to grow wiser. If really intelligent men assure us that our vessel is not safe in the direction it has taken, for there are hidden shoals of pantheism and spiritualism and mysticism upon which it would run the risk of being shipwrecked, and that if we go further rashly and without being forewarned, we shall sink hopelessly in the sea of a new superstition, let us ponder the warning with the utmost seriousness, for we lose nothing by philosophic reflection. And should it be necessary let us be discreet, being respectful unto our elders, and give up unwisdom and impetuous hot-headedness. Nay, let us show that we abominate superstition and hate impurity as heartily as others do, and that we are quite as ready to resent and prevent an outrage upon science and morality as they are. All this we trust our apostles and missionaries will do. May they be always meek and gentle, humble and modest in the midst of conflict of opinion, and may they prove themselves ever ready to learn even from the least among their enemies! Yet there shall be no compromise though there may be conciliation, no concession of an iota of truth or title of God's doctrine, though there shall be love and respect, toleration, and sympathy.

Let the reader observe here that the various institutions selected for "benediction," and enumerated as being "connected with our reform movement in India," are simply those which belong, more or less closely, to the Somaj founded and governed by Mr. Sen himself, viz., the "Brahmo Somaj of India," whose antecedents are thus virtually adopted as those of the "Church of the New Dispensation." In other words, his old Somaj is merged in his new Church. This step draws his movement still further away from its

old Brahmic associations, and prepares for its avowed assumption of the purely theocratic form towards which it had long been tending. Even from its "beloved and honoured band of Apostles" it claims implicit obedience, charging them to preach "the Dispensation and nothing but the Dispensation,"—pronouncing a "woe" upon them that yield to the temptation "to make the Dispensation somewhat more rational and less offensive than it is,"—and reminding the apostles that "*they cannot judge of the doctrine, for that is of God.*" Such is the style and tone of Mr. Sen's new propaganda.

#### NEW CEREMONIES.

We must now go back a few weeks to record a new ceremony,—an imitation of the Christian Eucharist. We first hear of this from the *Dharma Tattva* of the 16th Fālgun (February 26) 1881, in the following words (p. 48):—"The vow of partaking of the flesh and blood of the pious has been undertaken for three days since last Thursday." But none of the English organs of Mr. Sen's movement made any reference to the matter before No. 1 of the *New Dispensation*, which recorded a later performance of the ceremony on the 6th of March, as follows:—

*New Sacramental Ceremony.*—Jesus! Is the sacramental rite meant only for those nations that are in the habit of taking bread and wine? Are the Hindus excluded from partaking of the holy eucharist? Wilt thou cut us off because we are rice-eaters and teetotalers? That cannot be. Spirit of Jesus! That cannot be. Both unto Europe and Asia thou hast said,—eat my flesh and drink my blood. Therefore the Hindu shall eat thy flesh in rice and drink thy blood in pure water, so that the scripture might be fulfilled in this land.

On Sunday, the 6th March, the ceremony of adapting the sacrament to Hindu life was performed, with due solemnity, in accordance with the principle above set forth. The Hindu apostles of Christ gathered after prayer in the dinner hall, and sat upon the floor upon bare ground. Upon a silver plate was Rice, and in a small goblet was Water, and there were flowers and leaves around both. The minister read the following verses from Luke xxii.:—

"And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you. This do in remembrance of me.

"Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you."

A prayer was then offered, asking the Lord to bless the sacramental rice and water:—

Touch this rice and this water, O Holy Spirit, and turn their grossly material substance into sanctifying spiritual forces, that they may, upon entering our system, be assimilated to it as the flesh and blood of all the saints in Christ Jesus. Satisfy the hunger and thirst of our souls with the rich food and drink thou hast placed before us. Invigorate us with Christ-force and nourish us with saintly life.

The Lord blessed the rice and He blessed the water.

And these were then served in small quantities to those around, and men ate and drank reverently, and the women and children also ate and drank, and they blessed God, the God of prophets and saints.

This took place on the 6th of March. Nine days later, as we learn from the *Dharma Tattva* of the 16th of Chaitra,—“on Tuesday the 3rd of Chaitra [March 15] there was a special festival on the occasion of *Basanta Purnimá* [or vernal full-moon] and of the birth of Chaitanya,” the founder of the Vaishnava sect. What then occurred shall be told in the words of the *New Dispensation* of April 21, 1881.

*Vow of Poverty.*—On Tuesday, the 15th March, the Apostles of the New Dispensation were duly admitted into the Apostolic Order. As the Vow of Poverty is essential to admission to the holy order, the minister appeared as a candidate for it, on behalf of himself and his brother-apostles. The first ceremony which was gone through, after they had all assembled outside the Sanctuary, was the washing of feet. One after another they came to the place where there was a low wooden seat, and sat upon it. The Pratipálac, who looks after their daily food, bowed, and washed the feet of the Apostles as they sat with their feet stretched upon a bason, while the Upádhaya wiped them with a towel. They then went solemnly into the Sanctuary, and took their seats. The minister bowed before the bason, then raising his head he drank out of it, and invoked God's blessing that he might become a worthy servant. He then took his seat on the Védi. Christ's solemn charge to his Apostles was then read, and the first portion of the service was gone through and hymns chanted; after which the Upádhaya stood up, and received the Medal of the New Dispensation. He then as chief priest administered the vow. He presented to the minister a Medal, which he reverently accepted and wore on his person. Then followed the presentation of a stick and a scrip, both national symbols of mendicancy. Dressed in *gairic*, with head shaved, the Servant of the Apostles humbly received these, and asked for alms. Thereupon rice and vegetables were put into the small bag, which he held in his hand as a mendicant. The ceremony, which was impressive, and moved many to tears, was the beginning of thirty days of mendicancy, during which the Servant of the Apostles was pledged to live exclusively upon alms, in the shape of rice, dál, salt, oil, vegetables, fruits, &c., with which kind friends might favor him. A few more Medals were then presented, and there was laying on of hands in each case, indicative of Apostolic Succession. The ceremony concluded with a charge to the Apostles, prayers and benediction.

That this painful scene was not a mere aimless display, but was the virtual initiation of a mendicant policy for the new Church altogether, will appear from the following gleanings, each of which is given in full. The key-note is struck in the passages which I have italicized in the first scrap.

(*New Dispensation*, March 31, 1881.)—(*Editorial Note.*)—The “Vow of Poverty” seems to have worked well, considering the regular and ungrudging supply of alms from day to day, and the very generous appreciation it evinces on the part of donors. Only the superfluous sweet-meats occasionally presented have been somewhat costly. *Is it not possible to reduce alms-giving to a system, and establish it as an institution in our holy Church?* Surely it will bless him that gives and him that receives. *It would be a great improvement if the entire band of our apostolic brothers could be made to depend upon alms.*

*Advertisements.* (*N. D.*, March 31, 1881.)—*Request.*—Will any one present a copy of the Bible? It should be addressed to “Minister, care of the Printer *New Dispensation*, 6, College-square.”

(*Ibid.*)—*Vow.*—Alms in the shape of rice, salt, vegetables, &c., will be thankfully received at the Mission Office if sent by kind-hearted friends,

Christian or Hindu, during the first week in April. Money contributions not received.

(*N. D.*, April 14, 1881.)—Received a copy of the Bible as present. Thanks. God bless the donor.

Grateful acknowledgments due to Rev. W. A. H. for presentation of a copy of "Life in Christ" by Edward White. Surely India needs life in Christ. May the kind donor prosper!

Received with many thanks a box of Biscuits as alms from a Reverend Christian brother. May God vouchsafe unto the donor His choicest blessings.

(*N. D.*, April 7, 1881.)—*Vow of Self-Surrender*.—Last Sunday a new order was instituted among the true believers, the order of *Grihastha Vairāgi* or Ascetic Householder. Three men were admitted into the order on the above day. They are men of the world. They attend office, and by secular work acquire money. They are not missionaries; they do not discharge priestly functions. Yet they wish to act upon the ascetic principle of "self-surrender," and would give their substance to the Mother Church. They would labour and earn money at the sweat of the brow. But their earnings they would lay at the feet of the Church, with the fullest resignation as becomes her children and servants. Thus all the work of the labourer will devolve upon them, with all its attendant troubles and hardships, cares and anxieties, while the money having passed out of their hands, covetousness becomes impossible and the sting of worldliness is destroyed. To earn money is their business; to spend it is the work of the Lord and His Church, and to His decrees they must submit ungrudgingly and even contentedly. Who would part with his money under such conditions? Public confidence in the commonwealth would be tested with the utmost severity, and many would be found wanting in the hour of trial. Who would risk his life and his property and the health and comfort of his family and children by giving away the last farthing, and placing himself entirely at the mercy of his Church? The ordeal is difficult. The disadvantages and risks are appalling; the profit *nil*. Few would brave the danger; few would encounter the peril. Yet faith in the Church is natural and quite child-like. The wise may not come, but the child of faith may take the "dangerous" vow of self-surrender regardless of consequences. If we love our Church as our mother and our God as our Supreme Mother, what is it that we are afraid of? What are we to fear if the Lord is near? The Church will then have fulfilled her true mission when she will feed and sustain her flock in matters temporal as well as spiritual. We earnestly believe and trust the ascetic householder will fare better in the house of God than in his earthly home amid the trials and temptations of life.

(*N. D.*, April 14, 1881.)—When money comes into your hands do not spend it unceremoniously or in a hurry. Carry it into the family sanctuary, lay it on the altar, that the Lord may touch it, bless it, and sanctify it. Then you may spend it, but not till then. Unsanctified money is an unclean thing, and the devotee cannot touch it. Only *God's money* is welcome.

(*N. D.*, April 21, 1881.)—We have to announce two more accessions to the Order of Ascetic Householdors. Their earnings have been received and deposited. The Lord has touched their money. May he bless them and their families!

(*Ibid.*)—Into the small Bidhān [Dispensation] Deposit Bank the devotees bring their monthly earnings. They deposit the money as soon as it comes into their hands. After it has been placed in the Sanctuary and sanctified by the Lord, a part of the money is given back to each depositor with instructions for its disposal. Contributions to the Church, charity to the poor, allowance to mother and wife, liquidation of debt, are some of the prescribed items of expenditure. No depositor is allowed to draw more than has been credited to his account. The instructions of the Church must be strictly followed.



Upon these conditions money is received and spent by the Church of the New Dispensation for the benefit of its flock. Those only who take the vow of self-surrender are welcome.

(*Ibid.*)—The Vow of Poverty has been renewed for another month. The most cordial thanks of the Apostolical Brotherhood we tender to the givers of alms, whose kindness will be always gratefully remembered. Blessed are they who give unto the poor! Blessed too are they who give unto the Church in the interests of asceticism and poverty!

(*N. D.*, May 12, 1881.)—We should like to see all money received on account of the mission fund touched and sanctified by the Lord in the Sanctuary before it is spent. Why should not the holy practice be resorted to in regard to the minister and the whole apostolic body, which is so rigidly observed in the case of ascetic householders?

(*Ibid.*)—Collecting money for the Church by means of bills is contrary to the spirit of the New Dispensation. It is too secular to serve spiritual purposes. It defiles him who gives and him who receives. The Holy Church of God never begs but demands. Those who give money ought to remember that they are not to do an act of favour, but to sanctify themselves by a blessed act of almsgiving. Let them give as they would to the Mother Church, for their own salvation, and not as a matter of patronage or liberality.

#### NEW DISPENSATION HYMNS.

On the 12th of April, the Bengali New-Year's Day, a new enterprise was commenced, viz., the regular evening singing of hymns in the streets of Calcutta. After the early morning New-Year's service, Mr. Sen addressed his congregation on this subject, advising them to "go in the evening to the houses of the wealthy and the huts of the poor, and sing before them the riches of God's mercy," adding,—“You cannot better serve your countrymen than by singing the name of Hari in the streets. Form yourselves into small groups of Dispensation Minstrels, and sing God's sweet name in different parts of the town.”

Accordingly more than twenty persons gathered in the evening, among whom were half a dozen boys. Besides the *ektara*, the *khole* and the *karthāl*, there was a big lantern with the party. Passing through the Upper Circular Road and Carey's Church Lane, they came into College Square, and there, taking their seats in front of a gentleman's house, began to sing with great enthusiasm. The owners of the neighbouring house most importunately requested our friends to extend to them the favour. The party sang two Sankirtan hymns standing. Then seats were courteously offered and thankfully accepted. The number of hearers now rose to about a hundred, and the street presented quite an imposing spectacle. The Singing Apostle and his brethren returned at 10 p.m., rejoicing that the Lord had vouchsafed such abundant success to their first street singing expedition. Let the city ring with the name of the Lord.—*New Dispensation*, April 14, 1881.

This practice has been kept up pretty regularly during the fine weather, the proceedings of the singing party being frequently recorded in detail in the *New Dispensation* and *Sunday Mirror*. And this seems the proper place in which to give a few specimens of the peculiar hymns of the new Church. The first of these was given, in a somewhat variant form, in the *Sunday Mirror* of

March 7, 1880, where it was called "The Song of the New Dispensation," but in the version now given it is entitled as below. All these hymns have been published in the *New Dispensation*, with the titles here prefixed. (I have numbered the hymns for convenience.)

Hymn I.—*Mystic Dance*.—*N. D.*, March 24, 1881.) Chanting the name of Hari the saints in heaven dance. My Gouranga [Chaitanya] dances amid a band of devotees; how beautiful his eyes which shower love!

Jesus dances, Moses dances with hands upraised; Devarshi Nârad dances, playing on the harp.

Old King David dances, and with him Janak and Yudhisthir.

The great Yogi Mahâdeo dances in joy, and with him dances John accompanied by his disciples.

Nânak and Prahlâd dance, dances Nityânanda, and in their midst dance Paul and Mahomed.

Dhruba dances, Suk dances, dances Haridâs, and in their company dance all the servants of the Lord. Sankar and Wâsudeb dance, Râm and Sâkya Muni, Yogis, devotees, ascetics, workers and wise men.

Dâdu and Confucius dance, Kabir and Toolsy; Hindus and Mussulmans dance, on their lips the smile of love.

The sinner dances, the saint dances, the poor and the rich dance together, the women sing "glory, glory" with sweet voices.

Renouncing the pride of caste and rank, the Brahmin and the Chandâl dance embracing each other.

Surrounded by saints in the centre is Sri Hari, the Lord of all, and all dance unitedly with hands round each other's neck.

And in this holy company dance the believers in the New Dispensation, killing the distance of space and time.

The fishes dance in the sea and the fowls in the air, and the trees and plants dance, their branches sporting with the wind.

The Bible and the Vedas dance together with the Bhâgavat; the Purân and the Koran dance joined in love.

The scientist and the ascetic and the poet dance, inebriated with the new wine of the New Dispensation.

The world below and the world above dance, chanting the name of Hari, as they hear the sweet gospel of the New Dispensation.

Hymn II.—*Spiritual Frenzy*.—(*N. D.* April 14, 1881). Make me mad after Thee, O Mother,

For of what avail is prudence to me?

Intoxicate me with the wine of the New Dispensation, oh!

Thou winner of *Bhakta*-souls, drown me in the ocean of thy Love.

In thy asylum some are laughing, some crying, some dancing with exceeding joy: there are Jesus, Moses and Sri Chaitanya, lost in the rapture of Thy Love; Mother, when shall I be blessed by joining them?

In Heaven is the gathering of all mad spirits. As the Master so the disciples, the pranks of Love who can comprehend?—O Mother, Thou art Thyself mad in Love, the maddest of the mad, enrich this poor soul with the gift of thy Love.

Hymn III.—*Song of the Street Singers*.—*N. D.*, May 19, 1881.) Say all ye brethren, One is God without a second.

Seeing him with the eye of love, let us tranquillize the sorrowing heart.

In the Loving God's kingdom of love there is neither caste distinction nor sectarian division.

He who is Brahma is Hari, He too is the Mother, the world's Goddess, upon whose lap of love we all live.

Of deep love is His beauty, most marvellous, the infinite, true, wise, and joyful, the indivisible; in one receptacle millions and millions of graces blended we see.

Hari is Father and Mother, teacher and giver of wisdom, there is no other Saviour but He.

The whole world is His household, hear the tidings, the gospel of joy.

Yoked in love, and identified in spirit, let us be united to Him.

Jesus, Moses, Janak, Mahomed, Nānak, all are our teachers and helpers; the maddened lion Chaitanya is the teacher of love.

This is no conjecture, there is evidence; we have seen in our own lives, therefore we bear witness.

Therefore the nectar of the New Dispensation we go about offering from house to house, and we sing the glory of the Lord from street to street, from door to door.

Hymn IV.—*The Divine Spouse*.—(N. D., August 5, 1881.) O Hari, play on the lute of conscience in the air of my breath.\*

Charm by its sweet voice the maiden-faculties of my mind.

On the banks of the Jumná of Bhakti and under the shade of the *Kadamba* of love, always walk joyfully with this Rādhica-heart of mine.

Ever putting on new garbs, O sweet Hari, reveal thy beautiful face in the Brindāban of my heart.

Rejoice with Thy devotees, and play sweet tunes on the lute in the happy grove (of my heart); hearing which, Sri Chaitanya becomes senseless, and with him Jesus, Moses, Sākya, John and other saints.

Hymn V.—*New Dispensation*.—(Ibid.) To lessen the weight of the world's sorrow, and to destroy its darkness, Thou dost send dispensations from time to time.

Taking the rod in Thine own hand and destroying the brood of evil passions, Thou dost preserve the glory of Thy devotees in Thy power, O Hari.

In days of yore, Thou didst create many a Yogi and worshipper of Brahm in the family of the old Aryans; Thou didst reveal the Vedas, the Bible, Niti, Koran, Smṛiti and Sruti to bestow spiritual knowledge.

In the Purānas, the Bhāgavat, in the Gītā and the Mahābhārat, Thou didst teach love, devotion, communion and meditation.

Suka, Janaka, Siva, Sri Rām, the descendant of Rāghu, all did preach the name of Hari.

Putting Prahlād in his childhood under many difficulties, Thou didst teach devotion. Nānak, Sākya, Dhruva, Nārada, Wāsudev, all are Thy devotees and helpers to Thy Providence.

David, Elijah, Jeremiah, and Moses sang the name Jehovah; Mahomed and other worshippers of one God are Thy commissioned and beloved children.

Of the family of the Jews is Jesus, the ocean of all virtues, prince of devotees, holy spirit and salvation;† putting him in the hands of his enemies and causing his martyrdom on the cross, Thou hast borne testimony to the redemption of obedience.

The asceticism of Chaitanya, O how sublime is that dispensation of Thy providence; endowing him with a high spirit of devotion, Thou didst send him to make the hearts of sinners melt in sorrow.

\* In the original:—*Bajao bibek bangshi harike, nishvas pabane*. "Play on the pipe of conscience, O Hari, with the wind of thy breath,"—would be a more accurate rendering than that given above. Readers acquainted with Hindu mythology will perceive that all the imagery of this hymn refers to the adventures of Krishna, otherwise Vishnu, otherwise Hari, as recounted in the Vishnu Purana.—Ed. Year-Book.

† "Holy spirit and salvation." In the original this is *pabitraṭma paritran*; which may be better rendered by "pure-souled Saviour."—Ed. Year-Book.

Knowledge, devotion, communion and work, full of all sorts of nectar is the present Dispensation, with which at last thou hast come into Bengal, to give salvation to the world.

In this New Dispensation, all thy saints are great in the Kingdom of Heaven; it is Thy commandment, the inviolable law of the Lord; human reason or judgment has nothing to do with it.

All being one, with the Brahmos, sing and dance with Thee. All false logic, disunion, quarrel and dissension have been put a stop to in the New Dispensation.

#### MORE VOWS.

On the same Bengali New Year's Day already mentioned,—April 12, 1881,—“eleven ladies were solemnly initiated into different holy orders.” The aims and ideals which suggested this step will be seen in the following article.

*N. D.*, April 14, 1881.—*Sisterhood*.—The Church is incomplete till it has formed a Sisterhood. Numerous are the agencies at work for the elevation and reformation of man. But the daughter of God is as much in need of discipline and training as the son of God. Our Church is therefore striving after female edification. Year after year our sisters have been subjected to higher forms of discipline, and trained to prefer simplicity, poverty and devotion to false refinement and the gaities and frivolities of the world. They have not made much progress yet; but they are slowly growing in faith and prayer. We sincerely and fervently trust the more advanced among them may grow into a Ministering Sisterhood, and not only set examples of female poverty and devotion, but formally assume the functions of female servants unto their less educated and less devout sisters. The way in which this work of spiritual discipline has gone on for some time past is not uninteresting. Vows have been instituted, embracing varieties of duty and discipline, which are solemnly adopted in the Sanctuary, and kept up for a certain length of time. These Vows enjoin meditation, abstemiousness, study of character, charity, kindness to lower animals, nursing of children, cleanliness and sanitation. On Tuesday last eleven ladies were solemnly initiated into different holy orders. The Vows of the first order we give below:—

- Chanting of 108 Divine Names, and Homage to Saints and Prophets.
- Morning Readings: Rig Veda texts.
- Mid-day Readings: Bhāgvat.
- Evening Readings: Bible.
- Giving water and *sherbet* to devotees.
- Cooking her own food.
- Covering the head with a piece of cloth while in the Temple.
- Solitary meditation, and singing, with the accompaniment of the *Ektara*, Songs of the New Dispensation, and other hymns.
- Short family prayer with the children.
- Hearing Life of Chaitanya.

The younger girls and those who are unmarried had suitable Vows administered to them. May the grace of the Living God, the Supreme Mother, descend on our sisters, and lift them from the bondage of the world!

On May 22, 1881, a somewhat similar vow was administered to eleven young men, as will be seen by the following (slightly abridged) article in the *New Dispensation* of May 26.

*Divinity Students*.—It is proposed to organize an Order of Students of the New Dispensation, for the benefit chiefly of those young men who, either at home or in schools, are engaged in cultivating the intellect and acquiring

knowledge. . . . The order was lately announced, and on Sunday last, 11 young men appeared in the Sanctuary as candidates for the Preparatory Vow, which was instituted on the occasion. In the course of the service the minister explained the advantages of the Vow, and then proceeded to administer it to the candidates. The Vow embraces the following duties, and is to be observed for a fortnight:—

Immediately after rising from bed, reading "Prátasmarania" or Remembering the Lord, and Scriptural readings.

Morning Service and reading 108 Names.

Daily study or work.

Study of grass with a view to learn humility.

Study of flowers with a view to learn tenderness.

Study of the firmament and contemplation of the Infinite.

Study of prescribed theological works.

Before going to bed, confession of sin and prayer.

We understand that three more have subsequently been admitted.

By this time the reader will have perceived that Mr. Sen's fondness for vows and ceremonies has been rapidly increasing of late. But yet more startling illustrations of this ritualistic tendency than any of the preceding have now to be recorded. The following narrative is here reprinted, *verbatim et literatim*, from the *New Dispensation* of June 9, 1881.

#### THE NEW HOM CEREMONY.

On Tuesday last the Sanctuary witnessed a new and imposing, and we may add, an instructive spectacle. There was a large iron fire-pan in front of the Vedi; in an earthen vessel was *ghee* or clarified butter; bundles of sticks and pieces of fire-wood were gathered in one place, and there was a large metallic spoon. Varieties of beautiful and fragrant flowers and ever-greens in abundance formed a semi-circle skirting the place where these things were arranged. No one was prepared for such a sight, as none even among the select few who were present knew what was going to happen. After the introductory portion of the Service was over, the minister invoked Divine blessing on the Ceremony which was to be performed, and prayed that it might become profitable unto the Church. He then lighted up the fuel before him, and pouring over it clarified butter, produced a brisk Fire, which he thus addressed:—

#### ☉ Thou Blazing Agni,

Great, great are thou, great among the forces in creation. We shall honour thee and magnify thee because of thy greatness and majesty. Thou art not God: we do not adore thee. But in thee dwells the Lord, the Eternal Inextinguishable Flame, the Light of the universe, the immanent Fire, Fire of fire, whom fire doth reveal and glorify. O thou brilliant Agni, in thee we behold our Resplendent Lord. His hand holds up thy holy flame. Without Him thou art not. Then let us glorify Him, thy God and our God. The Lord has made thee, O Agni, formidable and mighty, mighty to consume and destroy. With thy tremendous force thou burnest and swallowest extensive forests, and reducest cities and towns into ashes. Before thy fury, heroes tremble in utter helplessness. But if, Agni, thou art a fierce enemy to be always dreaded, thou art also a benefactor, worthy of all honour and gratitude. Our friend art thou, O Agni. Thy good services who can recount? In the firmament above thou art ablaze as the sun, and thou scatterest light and heat in all

directions for our benefit. Down below on earth, in the home of every householder thou kindlest a flame to cook our daily food ; thou cheerest us in cold wintry nights ; and thou lightest the candle to give us light in the midst of darkness. Thou removest plague and pestilence and foul diseases, and thou dost purify the air by destroying noxious effluvia. Therefore our venerable forefathers, the ancient Aryan Rishis, greatly honoured thee, and performed the sacred *Hom* unto thy glory. O friend and benefactor of the human race, O thou whose glory the Rig Veda so devoutly sang four thousand years ago, burn brightly before us, that we may sing thy praise amid the civilization of the nineteenth century, and be worthy of our forefathers. Blessed art thou, O Ágni, for thou art a blazing witness unto the Lord, and thou revealest His brightness unto man.

☉ *Thou Resplendent God of Fire.*

O God of Ágni, as Ágnihotri and priest I initiate the ceremony of the true *Hom*, under Thy command, for the destruction of carnal propensities. Help us, God ; good God, help us. In Thy holy fire we desire to burn, to-day, our sins and iniquities, our foul desires and the lusts of the flesh. As the fire before us burns these pieces of fuel, so shall we burn our anger and avarice, lust and pride, and all our passions in the fire of Thy holiness. We are not saved till the very root of sin and temptation is burnt up. The son of God in an instant bravely vanquished Satan, and overcame temptation. And so the blessed Buddha indignantly drove away the tempter Mara, and conquered flesh. Administer unto us, O Resplendent Spirit, fire-baptism, that we may vanquish the tempter as those master souls did. Root out iniquity. Destroy the very seed of corruption, O Lord. Annihilate Satan and burn Death, that we may put on incorruption and everlasting life. These six pieces of fuel tied together, which represent the six evil passions of the heart, do Thou burn and destroy in the flame. And as these pieces of fuel burn and are reduced to ashes, may they typify the destruction of our carnal passions in the fire of Thy holiness !

Thus saying, the minister cast the six pieces of fuel into the burning fire, the congregation exclaiming together, "Victory to God, Victory to God, Victory to God."

Peace,

Peace,

Peace.

When we remember that one of the special blots of the Kuch Behár Marriage was the concluding ceremony of the *Hom*,—against the performance of which Mr. Sen had urgently pleaded, and at which he abstained from being present,—we cannot but feel that this introduction of a perilously-similar ceremony, under the same name, into his own Church, has a fatal significance, upon which it is too painful to dwell. We must pass on to the sequel, which is (if possible) yet more strange.

IMMERSION IN JORDAN WATER, OR THE NEW BAPTISMAL CEREMONY.

(*New Dispensation*, June 16, 1881.)

The Ceremony of Overcoming Temptation, which was initiated on Tuesday, the 7th, was consummated on Sunday last. What began with Fire ended with Water. The typical destruction of carnality was naturally followed by the symbol of new birth. Fire killed and consumed the old man ; Baptism evolved the new man.

After Service in the Tabernacle the devotees congregated in the family Sanctuary. The minister took his seat on the Vedi, and offered a short prayer to the following effect :—

"Eternal Spirit, we Thy pilgrim servants desire to go on pilgrimage to the Jordan, in the Holy Land, for our redemption's sake. We desire to be where, eighteen centuries ago, Jesus, Thy son, was baptized. Gratify Thou our heart's longing, and guide us and cheer us in our pilgrimage."

The devotees then formed a procession, and solemnly moved on, singing a hymn with the accompaniment of the mridanga, the conch-shell and cymbals, till they reached the bathing ghaut of the *Kamal Sarobar*, the tank attached to the Sanctuary.\* The place had been decorated with flowers and evergreens, and the flag of the New Dispensation was waving in the breeze. The devotees took their seats upon the steps of the ghaut; the minister sat upon a piece of tiger's skin, stretched upon a wooden Vedi erected for the occasion. Deep silence prevailed. It was near midday, the torrid sun burning over-head, when the minister addressed his people as follows:—

Beloved brethren, we have come into the land of the Jews, and we are seated on the bank of the Jordan. Let them that have eyes see. Verily, verily, here was the Lord Jesus baptized eighteen hundred years ago. Behold the holy Waters wherein was the Son of God immersed. See ye here the blessed Jesus, and by his side John the Baptist, administering the rite of Baptism, and behold in the sky above the descent of the Holy Ghost. All three are here present, Father, Son, and Holy Spirit, spiritually united. Pilgrim-brothers, mark their union to-day, on this hallowed spot, and see how the Water shineth in celestial radiance.

#### ☉ Thou Great Varuna, Water of Life.

Sacred Water, Mighty Expanse of Seas and Oceans and Rivers, we glorify thee. Thou art not God, but the Lord is in thee. Thou art full of the beauty and glory of Heaven; each drop revealeth the Divine face. Thou art the Water of life. A most helpful friend art thou unto us. From the clouds above thou comest in copious showers to quench the thirst of the parched earth, and to fertilize its soil. Thou fillest rivers, seas, and oceans. Thou causest the dry earth to become fruitful, and thou producest plentiful harvests, fruits and corn in abundance, for our nourishment. O friend of the human race, thou satisfiest our hunger, thou appeasest our thirst. Thou cleansest our body and our home, and wastest away filth and impurity. O thou great purifier, thou healest disease and thou givest health. Cooler and comforter, daily we bathe in thee, and feel refreshed and comforted. Ships freighted with riches float upon thy bosom, and bring us affluence from distant shores. O sorene pacifier, thou extinguishest all agony, and refreshest the troubled head. O true friend and benefactor, our venerable ancestors loved thee and honoured thee, and adored thee. And to-day, as in days gone by, the Gangá, the Jamuná, the Narmadá, the Godáveri, the Kaveri, the Krishna, and all the sacred streams in the land are greatly revered by the people. Say mighty Varuna, didst thou not suggest to Buddha the idea of *Nirvána*, O thou extinguisher of the fire of all pain and discomfort. And Jesus too magnified thee, and he praised thee as none ever did before. For he saw and found in thee new life and salvation. In the holy Jordan was the Son of God baptized. We praise thee, we bless thee, Holy Water. Rain and river, lakes, seas and oceans we bless and magnify.

The minister read the whole of Matthew, Chapter iii., "In those days came John the Baptist, preaching in the wilderness of Judæa, &c."

\* *Kamal*, lotus or water-lily (*Nymphaea nelumbo*); *Sarobar*, "tank, pond, or lake." The *Kamal Sarobar* is the pond in the garden of the Lily Cottage, Mr. Ben's residence. With us, the word "tank" almost invariably denotes a *closed* reservoir of water, but in India it is constantly applied to uncovered reservoirs, some of which are very large. The "bathing ghaut" is the set of stairs by which bathers descend into the water.—*Ed. Year-Book.*

He explained the true secret of Baptism thus:—

Why did Jesus plunge into the Water of the river? Because he saw the Water was full of God. The Omnipresent Spirit of God he saw moving upon the face of the Waters, and in every drop sparkled Divinity. In such holy Water, in the Jordan of divine life was Jesus immersed. And as he dipped into the Water he dipped into Divinity, and straightway he came out of the Water, full of new or Divine life, and the Holy Spirit overhead announced his acceptance by God as His “beloved son.” Thus in him was the Father glorified, and likewise the Inspiration of the Holy Ghost. Behold, my brethren, the Water before us is full of the Lord, and blessed are they who are baptized in it, as was Jesus of Nazareth.

The minister anointed himself with flower-oil, and went down into the Water. Standing with his head above the Water and reverently looking above, he thus prayed:—May I behold Thy bright and sweet face, O God, my Father, in the Water that encompasses me! Convert this Water into the Water of grace and holiness that I may be immersed in life everlasting. May Thy beloved Son abide in my soul! May John the Baptist be here to administer unto me the sacred rite! And may Thy Holy Spirit hover over my head and inspire me!

After this, he thrice immersed himself, saying “Glory unto the Father,” “Glory unto the Son,” “Glory unto the Holy Ghost.” To magnify the Three-in-one, he dipped once more, saying, “Blessed be SACCHIDĀNANDA [the Vedantic Trinity]!—Truth, Wisdom and Joy in One!

With the Water he washed his eyes and ears, his hands and feet, and prayed with clasped hands:—

#### © Lord of Rivers and Seas.

Lord of Water, cleanse Thy poor servant, and purify my body and my soul. Thy holy spirit encircles me right and left, before and behind. I have plunged into Thy holiness and love, Thy power, wisdom and joy. In the river of Thy sweet nectar have I been immersed, O Sacchidānanda, and great is my joy. I thank Thee, and I bless Thee, O God of my salvation, O Merciful Father, that Thou hast baptized me with the Water of life eternal and with Thy holy spirit.

The Singing Apostle then poured Water upon the minister’s head.

A number of earthen and metallic vessels were then filled with *Sānti-jal*, or Water of Peace.

The minister came out of the water with his *Kamandatu*\* filled with the Water of Peace, and sprinkled it over the heads of the assembled devotees, all shouting together “Peace, Peace, Peace.”

A number of these devotees then reverently went through the Ceremony of Immersion, while the minister changing his dress put on the ascetic’s yellow robe.

The whole party having left, a number of ladies and children of the New Dispensation came to the spot, and after Immersion and a short prayer, joyfully carried home the Vessels of Water.

To this narrative should be appended the following supplementary passages from the succeeding number of the *New Dispensation*.

(N. D. June 23, 1881.)—(Editorial Note).—Query.—Who administered the rite of Baptism, the other day, to the Apostles and Devotees of the New Dispensation?

Answer.—The spirit of John the Baptist,

\* *Kamandatu*; “a devotee’s water-pot.”—Ed. Year-Book.



(*Ibid.*)—*National Form of our Baptism.*—The Hindu apostles of Rishi Khrista opened a new epoch in the history of Indian evangelization, on the 12th instant, by initiating a novel ceremony of Baptism. We have always maintained that India will not slavishly follow the usages of the Western Churches in honouring Christ, but will render homage and loyalty to the Son of God in her own national style. Never was this spirit of independence and originality more clearly manifested than on the occasion of the recent Baptismal ceremony. There was no mimicry, no vulgar or mechanical imitation of Europeanism or foreign Christianity. The whole thing was a Hindu festival. It was *Snán Jatrâ*, and nothing more. No European missionary administered the rite. There was no sprinkling of water in a church or chapel. Not even the old prescribed formula "I baptize thee," &c., was uttered. Yet the ceremony was most scriptural and authoritative. The devotees were baptized in the name of the Father and the Son and the Holy Ghost. The rite was administered by John the Baptist himself, who was present in spirit, and than whom there can be no greater authority in or outside the Church. And the immersion took place, not in ordinary water, but in the sacred Jordan, exactly where Jesus Christ was baptized eighteen centuries ago, for verily faith and power converted Calcutta for the time into the Holy Land, and the water of the tank was converted into the water of the Jordan. As regards the Mysterious Three, the priest of the New Dispensation thus chanted the New *Mantra* of Baptism, glorifying the Three Manifestations:—

**Glorp, Glorp, Glorp.**

Unto the Father, the Son, and the Holy Ghost.  
 Unto the Sun, the Light, and the Fire.  
 Unto the Clouds, the Rain, and the Harvest.  
 Unto the Self-Existent, the Incarnate, and the Sanctifier.  
 Unto the Uncreate, the Begotten, and the Comforter.  
 Unto I AM, Logos, and Inspiration.  
 Unto God in Nature, God in History, and God in the Soul.  
 Unto Brahm, Brahma-putra, and Brahmâgni.  
 Unto the True God, the True Man, and Truth.  
 Unto Joy Itself, the Joyful Devotee, and the Dispenser of Joy.  
 Unto the Master, the Servant, and the Command.  
 Unto Divinity, Divine Humanity, Divine Self.  
 Unto God Eternal, God in the Prophet, and God of Salvation.  
 Unto Sat, Chit, Ananda.

What can be said of this whole "Ceremony of Overcoming Temptation," with its "brisk Fire" and its "clarified butter," its mixture of the "Great Varuna" and John the Baptist, and its childish pretence that the immersion in Mr. Sen's garden-pond was "not in ordinary water, but in the sacred Jordan, exactly where Jesus Christ was baptized, eighteen centuries ago"? It is really too absurd to need criticism or comment. But I must not omit the authorized justification of the whole series of New Dispensation ceremonies which has recently been put forth, evidently by Mr. Sen himself. Let the reader especially note the passages which I have italicized.

(*N. D.*, Sept. 30, 1881.)—*Why these Ceremonies?*—Professor Max Müller, whom we truly esteem and honour, says he is "not fond of ceremonies." Nor are we. He affirms he covets higher things. So do we. In what then do we differ? We have gone through certain ceremonies; he has not. But

we have our reasons for our observance or rather initiation of those rites. Our devotees are not ritualists. They have never blindly performed rites, as such, prescribed by others or established by custom. They have created a new order of ceremonies. Why? *In anti-ritualistic Theism, which is wholly spiritual and above the senses, was there any necessity for outward forms or rites? None whatever. And because there was no necessity, there was a deep necessity for proving there was no necessity. It was simply with a view to explain the spirituality of certain existing ceremonies that we offered a ceremonial explanation of those ceremonies.* Why ceremonial? Because most impressive. Nothing can better explain or illustrate an old lifeless ceremony than a new, living and illustrative ceremony. The heart understands better the true meaning of Hom and Baptism, the Sacrament and the *Danda-Dharan*\* and the Flag ceremony, if they are explained and enacted by living actors than if they were simply interpreted by discourses or sermons. Blessed are they that saw as well as those who performed those ceremonies, for on those occasions history reproduced itself and seemed to start into new life, and the heavens were opened, and a flash of light descended upon the mysteries of dead rites, making all things clear. And who were they that performed the rites? All? No. Only a few. And how often were they performed? Only upon one single occasion. The needful explanation was given. And that was enough.

Such a defence as this, from head-quarters, is far more damaging than any possible criticism from without, and renders needless any demonstration of the totally un-Brahmic character of the New Dispensation ceremonials, for which it is now frankly confessed that there was *no necessity whatever*.

#### BRAHMOISM versus THEOCRACY.

The main outlines of Mr. Sen's theocracy have now been placed before the reader, with enough of the details to enable him to perceive its general drift and tone. The question next arises;—How does Mr. Sen suppose his new Church to stand related to the past and the future of the Brahmo Somaj?

In his Bengali sermon at the Anniversary Festival of January 1880, he declared that Brahmoism, after fifty years, had given birth to the New Dispensation. So repeatedly did he describe them as "Mother" and "Child," that no one could suppose he meant to represent them as identical. Nevertheless, it was clear that he regarded the Child as the true heir to the kingdom, and greater than its parent. By degrees, this idea has developed itself, and the Church of the New Dispensation is now described as the great reality, of which the earlier Brahmoism was but the precursor. The *Sunday Mirror* of April 3, 1881, expounded this view as follows.

*The Brahmo Somaj and the New Dispensation.*—In what relation does the New Dispensation stand to the Brahmo Somaj? We certainly regard the Church of Rām Mohan Roy as our parent Church. Out of it has sprung the present movement. As the seed develops into the mighty tree, so the Brahmo Somaj has developed into the New Dispensation in the fulness of time. . . .

\* *Danda-dharan*, staff-taking, i.e., the adoption of the mendicant's staff, scrip, &c., in the Vow of Poverty.—Ed. *Year-Book*.

But the Vedantic Somaj of Rám Mohan Roy and the Hindu Brahmoism of Debendra Náth Tagore we have outgrown. The tree has grown year after year, decade after decade, till in its progressive development it has taken its position among the dispensations of the world as a system of Divine eclecticism which absorbs all religions and all prophets in God. Though the New Dispensation supersedes the two older churches, it includes them and fulfils them. . . . The New Church is the Old Church developed and perfected. Those who stand back and do not touch the Flag of the New Dispensation will remain as Vedantists or Brahmo Hindus, and eventually merge into Hinduism as small sectarian groups; but the full tide of the new faith from heaven will advance with resistless impetuosity, carrying the true believers into all truth, and into the communion of all saints. But let us not leave the Old Church behind. Let us rather carry it with us, the whole Somaj if possible, so that the Brahmo Somaj and the New Dispensation may become convertible terms. But if fellow-Brahmos will persecute us and despise our faith and revile our God, then let it be so. Every act of persecution will bring the good day nearer.

This last hint was expanded, a few weeks later, into the following Editorial scrap in the *New Dispensation* of June 9, 1881.

Speculations are afloat that the effect of the New Dispensation will be to widen the breach between the old and the new in our Church. Right. The separation is not only probable, but inevitable. New wine may lodge for a time in the old bottle, but it will soon break it, and find its way out. It would be a good thing if all the Brahmo Somajes in India could be persuaded to receive the New Gospel. But should it be otherwise, let those men and those Somajes that look upon the Lord's Dispensation as a lie and regard us as impostors plainly say so, and repudiate us. We are desirous, if not anxious, that all those who are against us will immediately dissociate themselves from the New Dispensation, and leave it alone. Truth unmixed works best. Too much devotion hath made us mad; therefore let those Brahmos who hate the New Gospel dismiss us and cut us off.

All this plainly implies that the New Dispensation had encountered a formidable amount of dissentient feeling among the Brahmos. Nevertheless, Mr. Sen's organs have continued to assume that his Church is not only the immaculate shrine of Divine Truth, but the lawful representative of the past career of the Brahmo Somaj, entitled to claim all its honours, and to treat as heretics all who would appeal to that past career against the new régime. This assumption was systematically worked out in the *New Dispensation* of June 9, 1881, in an article entitled "The Trinity in our Church,—an Historical Fact,"—which begins by stating that "three great battles has the Lord's Church fought in India;"—the first having been the conflict of Rám Mohan Roy against idolatry, and the second, the secession of the Progressive Brahmos which resulted in the foundation of the B. S. of India in 1866. Of both these battles the writer gives a somewhat florid and figurative account, and then proceeds as follows. The passages which I have italicized give Mr. Sen's version of the schism of 1878 and its results.

Again the sound of the drum was heard in our Church, and we were threatened with another rupture. *The Lord demanded even larger faith and*

more perfect devotion. These, hundreds persistently refused to give. They said they would serve God, but according to their own interpretation of His will. In the inner working of the Holy Spirit they had no faith, and they defiantly denied the doctrine of Inspiration or *Adesh*. We instantly declared war against this species of infidelity, and in close combat we at last achieved signal victory over our antagonists. Having now triumphed over all opposition, we joyfully sounded the conch-shell of peace, and built unto our dear God the new city and the new tabernacle of the New Dispensation. Devout reader, trace if you can, the finger of God in these successive stages of our progress. In the earliest war we vindicated the Father; in the second we honoured the Son; in the third we have established the kingdom of the Holy Ghost. The idolaters protested against the Father; the parent Brahmo Somaj protests against the Son, and would not honour Jesus or Moses or Paul; the protesting Brahmos protest against the Holy Spirit, and regard Divine inspiration or command as a lie. But—glory be unto God—the New Dispensation worships the Father, honours the Son, and lives in the inspiration of the Holy Ghost. We never read or studied the doctrine of Trinity, but our Holy Church has lived and grown into it. To us this is a marvel.

Thus, then, we are brought back to the old Kuch Behár controversy, but in a form which brings out its essential meaning with a new distinctness, as a genuine “parting of the ways.” “Hundreds” of Brahmos “said they would serve God, but according to their own interpretation of His will.” Mr. Sen made precisely the same declaration for himself. Why should this be regarded as “the inner working of the Holy Spirit” in him, while in them it was “infidelity”? The only visible reason is to be found in Mr. Sen’s idea of himself as a favoured recipient of “perennial and perpetual inspiration from Heaven.” His own public declarations leave us no doubt on this point:—

“I am not as ordinary men are, and I say this deliberately.” . . .  
 “Men have attempted to prove that I have been guided by my own imagination, reason and intellect. Under this conviction, they have from time to time protested against my proceedings. They should remember that to protest against the cause I uphold is to protest against the dispensations of God Almighty.\*

This was the real kernel of the controversy. Mr. Sen has persistently endeavoured to fasten upon the seceders the obloquy of denying the belief in Divine inspiration, but it is a perfectly baseless charge, as may be seen by reference to their many writings and speeches as given in my last three *Year-Books*. What they have really denied is the infallibility of Mr. Sen, who certainly lays claim to it, under the name of an unerring divine *Adesh*. To such a controversy there could be but one end,—the separation of the two parties. The “hundreds” have organized a “Universal” (*Beng. Sádharan*) Somaj, founded on the basis of Brahmoism, while on the other hand, Mr. Sen, “having triumphed over all opposition” (in what way does not appear), has built the “new city

\* Anniversary Address of 1879,—“Am I an inspired Prophet?” See *Brahmo Year-Book* for 1879, pp. 69, 70.

and the new tabernacle of the New Dispensation " on the basis of his own *Adesh*, and has thus, he believes, " established the Kingdom of the Holy Ghost." Thus the very ground upon which he split with so large a proportion of his former adherents has become, as he now shows, the basis of his " new city and new tabernacle." His Church is " the Holy Church of God;" its members are " the true believers " (a term constantly used to denote his followers, and clearly meant to be as distinctive as if employed by a Mussulman to denote the believers in Islam); its missionaries are " the ordained few, the delegates of Heaven," who form an " Apostolic Durbar." Could there be any common ground left between this self-satisfied theocracy and the general body of the Brahmo Somaj? If so, it would surely appear in response to the friendly appeal of the Bombay Theists, already given on pp. 33-37, to which the reader is now requested to turn back, before perusing the following replies from the two junior Metropolitan Somajes. It will be observed that the letter which was addressed to Mr. Sen as the " Minister of the Brahmo Somaj of India," is answered by the " Apostles of the New Dispensation,"—the former Brahmo titles being dropped.

EPISTLE TO THE PRÁRTHANÁ SOMAJ.

(*New Dispensation*, May 19, 1881.)

Unto the Church of God which is in Western India.

Grace be unto you, and peace and joy everlasting from God our Father and the Father of the saints in heaven !

We thank you, brethren, for your epistle, and we reciprocate your good wishes.

You desire unity in the Church. You wish that the various sections into which it is divided may be one in the Lord. So be it. Let us all pray for the consolidation of our Church. And our prayer shall be heard.

Under the New Dispensation shall all be united in the fulness of time: so saith the Lord; yes, all true believers in Providence shall He unite.

Already has He winnowed away doubters and dreamers and men of little faith, and is bringing together into one fold all true believers from one end of the country to the other.

God be thanked, the Church of the New Dispensation is growing in vitality in spite of much derision and opposition, and is gathering strength amid trials.

In the orthodox and full faith of the New Gospel may the partial and fragmentary creeds of the older churches be perfected ! So we pray, so we hope.

Joy abounds in our hearts, dear brethren, because of the fulness of our faith in the Lord and the saints, and the fruits which in abundance He hath vouchsafed unto us.

We only wish all our brethren were gathered together in the Lord's fold in this season of joy.

We pity those who, though professing the Theist's name, have gone further and further away from the orthodox faith, and are not with us in this jubilee. The Lord bring them to us, that we may all rejoice and dance together.

One of our brothers have we deputed unto you, and we beg you will accept his humble services. Look upon him as your servant.

Brethren, pray unceasingly that the Lord of Truth may put down error and infidelity, vice and sensuality in the land, and spread truth and purity and gladness among its teeming millions.

Bear witness unto the Truth, and God will bless you.

May Eastern India and Western India, may Northern India and Southern India march joyfully and unitedly, singing the name of the Lord of the New Dispensation!

Your Dutiful Servants ever,  
APOSTLES OF THE NEW DISPENSATION.

The reader will perceive that in this epistle Mr. Sen quietly evades the main purpose of the Bombay letter, which was to urge him to a "mutual reconciliation with all who agree with you and with us in thinking that union with reasonable differences is quite possible, if there is mutual confidence in one another, and in the guidance of Providence." Mr. Sen's only idea of union is that every one should come to accept his New Gospel, and he appears to consider it a step in this direction that those whom he regards as "men of little faith" have been "already winnowed away" from his fold of true believers. Now turn to the reply of the Sádharan Brahmos,\* which of course starts from the opposite side of the question, and appealing to the fundamental principles of Brahmoism, asks whether "union with reasonable differences" be possible between the votaries of Theism and the upholders of Theocracy.

THE SÁDHÁRAN BRAHMO SOMAJ'S REPLY TO THE BOMBAY THEISTS.

Dear brethren in faith,

Accept the warmest thanks of the Sádharan Brahmo Somaj for your very kind letter of the 20th January last, on the occasion of our anniversary. It is exceedingly desirable that on an occasion like the anniversary of the Brahmo Somaj, friends of the same religious persuasion, living in different parts of the country, should be united, if practicable in person, certainly in spirit. We do not know how to thank you for all the kind words you have written about us. We assure you that no one will be more glad to find unity restored in the Brahmo Somaj than your humble brethren of the Sádharan Brahmo Somaj. But they are afraid there are too many difficulties in the way of this desirable object being accomplished. As you entertain rather strong and sanguine views on this subject, permit me, on behalf of the members of the Sádharan Brahmo Somaj, to explain our views at length.

If you will for one moment examine the grand ideal of true religion—true Brahmoism—as set up by the great founder of the Brahmo Somaj movement, Rájá Rám Mohan Roy, by his writings and by his exemplary life, and judge of the different leading Brahmo Somajes in Calcutta by that standard, you will find no difficulty in coming to the conclusion, that so long as that ideal is not kept in view, it is impossible for the three Somajes in Calcutta to be united in one common platform. If you have carefully studied the history of the Sádharan Brahmo Somaj, you must have felt that the Sádharan Brahmo Somaj is attempting to bring the Brahmo Somajes and the Brahmos to the grand ideal of Rájá Rám Mohan Roy, from which they have

\* This letter was dated and despatched to Bombay on the 25th of June last, but it was not published in the *B. P. Opinion* until Sept. 8, 1831, when, by an unfortunate blunder, it appeared in a very inaccurate form, having been printed from an early and unrevised draft copy. I have, therefore, printed the letter here from a corrected copy which was previously sent to me from the Sádharan B. S. Office, "as an official document."—*Ed. Year-Book.*

greatly departed. Rām Mohan Roy's ideal was, that religion is not something separate from social, moral, intellectual, and political reforms, but covers all the various departments of life. If religion does not enable us to do our duties to ourselves, to our neighbours, to our countrymen, to all mankind, as the children of our common Father, and at the same time, to that Father Himself, it is no religion at all. Religion must enable us to make progress in every department of our life, or in other words, religion means progress in spirituality as well as in social, intellectual and political matters. This was the grand ideal which Rām Mohan Roy in this country and Theodore Parker in the West laid before their countrymen. Now let us see if this grand ideal has been kept in view by the different leading Somajes in India. Take for instance the Adi Brahmo Somaj—Rām Mohan Roy's own Church. The members of the Sadhāran Brahmo Somaj have the highest possible regard for the venerable Debendra Nāth Tāgore, but they fear that it can hardly be said of the Adi Brahmo Somaj generally, that the high ideal of religious life and harmonious progress which was set up by Rājā Rām Mohan Roy, has been adequately maintained by them. Then take the Brahmo Somaj of India. Your allusion to the first bitterness of feeling leads us to think (we may be wrong, and if wrong, we shall be glad to be corrected), that you look upon the second schism in the Brahmo Church as the result of bitter feelings. Will you permit me to say that it was not personal feelings, but [the] necessity for asserting principles and preserving the purity of the Brahmic teachings which led us, with deep pain and with greatest reluctance, to separate ourselves from the Brahmo Somaj of India.

The Kuch Behār marriage not only presented to the world the humiliating spectacle of inconsistency and inconstancy in one who was looked upon as the representative of the Brahmo Somaj, but what was even more deplorable, it led to the dangerous development of the doctrine of Ādesh, touching the very foundation of our religious convictions.

I venture to believe, that if it had been possible for you to study closely the application of the doctrine of Ādesh, the assumption of theocratic authority on the part of an individual, and innovation of doctrines and practices at variance with the fundamental principles of our Church, your views concerning the Brahmo Somaj of India, would have been far different to what they appear to be. This doctrine of Ādesh has found an interpretation in the *Sunday Mirror*, since the advent of the New Dispensation, and I would beg each and all of you to read the article on Indian Eclecticism in the *Sunday Mirror* of the 23rd of January last. You will find it broadly laid down there, that Reason has nothing to do whatever with our religious convictions, that there is no universal standard of right or wrong, that you are bound to accept everything as true, if alleged to be done under inspiration. Push this reasoning to its legitimate conclusions, and you will at once find out that it sweeps away all distinction between right and wrong, morality and immorality. Nor is this the only doctrinal difference. In order to be a Brahmo, according to the definition of it by the Brahmo Somaj of India, you must believe that Mr. Sen is inspired. This was put down as one of the 39 articles of the Brahmo's creed \* (*vide* "Theistic Quarterly Review" of the last year). Are you, my

\* The passage here indicated is the 25th Article of "the Brahmo's Creed" (*Theistic Quarterly Review* for July 1879, p. 24), and is as follows:

"I believe in the inspiration and truth-teaching power of some of the leaders of the Brahmo Somaj, and eminently of Keshub Chunder Sen. Some of the most cherished and glorious truths respecting the nature of God and man, I have learnt from him and from them. But I do not believe that any Brahmo leader or teacher is, or has been infallibly inspired, or that any one of them has, at all times, and in equal measure, commanded the gift of inspiration."

This appears to have been written by the Editor (Mr. P. C. Mozumdar), who in the next issue of the *Review*, gave an explanation of the passage, in which he said (p. 61),—"Babu K. C. Sen is neither our mediator, nor indispensable to our acceptance with God." Whether Mr. Sen himself acquiesces in these limitations of his claim is another question. See the next foot-note.—*Ed. Year-Book.*

brethren, prepared to do this? It is true, in public lectures Mr Sen repudiates his claim to mediatorship, but in actual life he is treated as a mediator. We may give you an instance of this. The Chittagong Brahmo Somaj could not complete their anniversary festival without asking for Mr. Sen's blessings on the Utsab (see *Dharma Tattva*).

There were articles written in the *Dharma Tattva*, a Bengali paper of Mr. Sen's, clearly admitting him as a mediator, and laying down that just as no marriage could be effected without a match-maker, so no union in spirit could be effected with our Maker without the help of some great man. This was the very language used in one of these articles.\* If this is not preaching mediatorship, I do not know what mediatorship can be.

Are you, my brethren, prepared to accept this doctrine? If not, can you possibly worship in the same church with those who believe in such a doctrine? Then again, the New Dispensation has brought in its train a series of idolatrous rites and ceremonies. A silver flag has been assigned to the New Dispensation, and it is worshipped. They say they do not worship the flag, but touching it, they bow to God. Now, one does not see what virtue can there be in touching the flag. Besides, even the orthodox Hindus say, that they do not bow to the idols they see before them, but to the spirit which is invoked in them. Flowers, incense, *panchapradiṣ*, *Kānsar*, and *Ghanta* have also been introduced as necessary accompaniments of worship, and songs are chanted in public streets in which the names of Kālī, Durgā, Sitalā, are mixed up with the name of God. It is represented to the public that Kālī, Durgā, Hari, are only different manifestations of the same Being whom we worship as our God. Are you, may I again ask, prepared to tolerate all this, as a reasonable difference, and still respect Mr. Sen as a Brahmo leader?

Have we not experience enough in the history of various attempts at reforms which have been made from time to time, by men of prominent talents and religious genius, that the introduction of symbols, and the slightest coquetting with idolatrous rites in any shape, has invariably led to the engulfing of the movement itself in orthodox Hinduism? So far, as regards doctrinal differences.

You are also perhaps aware, that as regards social questions, the Brahmo Somaj of India are gradually going backward. The subject of Education and Emancipation of Women is a very important subject, and we believe that it is one of the greatest missions of the Brahmo Somaj to raise and educate our women. There are various other matters of vital importance in which we

\* This refers to an article in the *Dharma Tattva* for the 1st of Pous (Dec. 15), 1878, a large portion of which was reprinted in English, in the *B. P. O.* of Dec. 26, 1878, including the following passages.

"The term mediator has become odious in the religious world, yet what work can we successfully accomplish without the intervention of such mediators! Even such an important affair of life as marriage requires the intervention of the match-maker. How great is the attention paid to him before the marriage! though the fervour afterwards subsides; but our relation with the match-makers of the kingdom of Heaven is eternal. Here, the solemnization of the marriage does not take place in a day, and the bride, the bridegroom and the match-maker are eternally joined together by the marriage tie. . . . At present there are many so-called religionists, who in the blindness of their superstitious knowledge and in the pride of their intellect, try to attain to God by making their dark individuality the only mediator, but are lost in darkness and ruin. Oh! when will these misguided souls through the kind help of the mediatorship of a spiritual guide, one who is a destroyer of mediatorship properly so-called, learn to establish direct union with the Deity! . . . He [Christ] is the model of a faithful servant of God, identified with universal righteousness, what harm in calling him the only way! . . . There yet may be another who, identifying himself with the spirit of the world's great men, can say the very same thing; and say it in the face of the nineteenth century, making Heaven and earth tremble. At the feet of such a one, who has the courage of saying this, we humbly bend."

Let the passages here italicized say whether Mr. Sen does or does not allow himself to be regarded as an indispensable mediator for his flock.—*Ed. Year-Book.*



and the Brahmo Samaj of India being representative organs, and we think it worth the pains of an endeavour if every Brahmo Samaj should maintain the unity of our religious faith.

While we are writing, I think over the points of difference I have taken notice of, and I am persuaded I do not think that the time is come when our Samaj should expose the doctrines and practices which are contrary to the faith of the name of Brahmoism. We feel strongly in this subject, and shall be greatly obliged by receiving your views upon it.

Unity of faith is essential as a distinctive feature of the Brahmo Samaj, and it has ever been the endeavour of the Southam Brahmo Samaj to be very particular to enforce principles of constitutional government in the administration of its affairs, to draw together the different Samajes under one common bond, and to afford every opportunity for the expression of individual opinion, and the utilizing of the individual energies, by the means of the Council, and this seems to me to inform you, was such possible in the Brahmo Samaj of India.

These are among the ways in the subject of unity being restored in the Brahmo Samaj, so far as practicable, and consistent with our principles and with the trust Heaven has placed upon us, of maintaining the purity of our doctrines, and the unity of the Samaj, in every shape, in future generations—we are as consistent with this, we should be but too happy to co-operate and help in the accomplishment of so desirable an end. I might here mention that this movement was set on foot about two years ago, in which the old Brahmo Samaj, as well as the Southam Brahmo Samaj, united with great cordiality in feelings. I allude to the anniversary celebration in honour of Lord Ram Mohan Roy's memory. And doubtless, this is a point where, if any question of it is an aim should unite. But the Brahmo Samaj of India, instead of uniting, have set up a counter movement in which may Heaven send their success, which may lead to the memory of the honored Raja being substantially reversed. But this should clearly convince you as to the views of the Brahmo Samaj of India in relation to the proposed unity. Hoping to be favoured with your views on the points I have laid before you,

I remain,

Dear brethren in faith,

Yours CHANDRA DATTA,  
Secretary, Southam Brahmo Samaj.

CHANDRA DATTA.

It remains to say a few words on the secular enterprises connected with Mr. Sen's movement. The Indian Reform Association has held no annual meeting since the one on March 29, 1880, which I mentioned in my last *Year-Book*. There was a public distribution of prizes to the pupils of the Metropolitan Female School on Oct. 6, 1880, at which the Maharaja of Kuch Behar presided; but shortly afterwards, the following desponding account of the school appeared in the *Sunday Mirror* of Oct. 31.

There are as yet no indications of a prompt re-organization of the Metropolitan Female School. Since its unfortunate collapse some two years back, the institution has in vain struggled to raise its head. Now it seemed to flourish, but soon it languished again. Both in the matter of funds and pupils there have been, again and again, serious difficulties. Unless a desperate effort is soon made to remedy this chronic and inherent weakness in

the institution and give it a thorough remodelling, there seems to be no hope of securing for it a more than nominal existence. Those responsible for its management ought to stir themselves up, and give the School a position worthy of its previous history and capable of insuring public confidence. It is a pity that an institution which in its palmy days enjoyed the patronage of such persons as Lady Napier, Lord Northbrook, Miss Baring, and Lady Hobhouse, should sink so low and lose its vitality. Now that handsome monthly subscriptions have been promised, the best efforts ought to be put forth in the direction of reform. We have heard nothing about the project of erecting a school-house. We hope the President [Mr. Sen] will take the subject into early consideration and go into the whole question of adult female education, with a view to put it upon a sound and efficient footing.

A fortnight later we find the following, in the *Mirror* of Nov. 14, 1880.

The work of female education has also been revived with new zeal, and may find impetus enough to hold on, at least for some time to come. The Metropolitan Female School has found temporary lodgment in a spacious room in the President's residence in Upper Circular Road. The Institution has been placed under the supervision and control of the Ārya Nāri Somaj [Aryan Ladies' Union], and its work will be conducted chiefly by Brahmo ladies. Four ladies have already volunteered their services, and we have no doubt they will persevere in the Lord's work. A women's Society educating their own sex is a novel and cheering sight. May God's blessing rest upon this useful band of sisters and their work.

This is the last news which we have on the subject of female education under the auspices of Mr. Sen. In its place, we hear of "suitable Vows" being administered to "the younger girls,"—of eleven ladies being "solemnly initiated into different holy orders," and of the "beautiful and blessed sight" of the Aryan Ladies' Union walking round a silver flag, "with dishevelled hair," carrying "large plates of illuminated lamps."

Of the Albert School for Boys—now the Albert College,—there is a better account to give. At the distribution of prizes on Sept. 22, 1881,—Dr. Coates, principal of the Medical College, being in the chair,—the Annual report was read, from which (*Sunday Mirror*, Sept. 25, 1881) we learn the following particulars.

The Albert School is now in its tenth year. The total number of pupils in March 1881 was 667, of which 480 were in the English Department, and 187 in the Vernacular Department. Early in 1881 the school was raised to the status of a College, by affiliation to the Calcutta University up to the Standard of the First Arts Examination,—and satisfactory arrangements were made for the teaching of the First Arts students who then joined the institution. In addition to the usual general education, special attention is given to the following subjects:—(1) Moral Instruction, (2) Elementary Science, and (3) Music. These have received a more systematic treatment during the past year than before. The well-known Bengali musician, Rājā Sourendro Nāth Tāgore, has composed music for the Music Class (which owes its existence entirely

to him), and has also endowed the School with a scholarship for music, awarded annually. Sixteen candidates were sent up from the School last December for the Entrance Examination of the Calcutta University. All of these passed: five in the First Division, nine in the Second, and two in the Third. Nine out of the sixteen have joined the College Department. The finances of the school are good, showing a balance of over 1100 rupees. Altogether it is a decided success, and reflects great credit on the Rector (Mr. Sen's brother), Babu Krishna Bihari Sen, the Editor of the *Sunday Mirror*.

I must not omit to add that on one topic of social reform Mr. Sen's views are still unchanged, viz., the temperance question. It is to be regretted that only disjointed fragments of the Indian Reform Association appear to remain, and the Temperance Section is not one of these. But there is a large Band of Hope belonging to the Albert School, which holds an annual jubilee at Mr. Sen's residence every January, and he has continued to testify his interest in the subject by speech and writing on various occasions,—the *Sunday Mirror* also lending its influence to the same cause.

Perhaps I should also mention that Mr. Sen has conducted three wedding services for his children during the past twelvemonth. The first was on the 20th of October, 1880, when he performed a re-marriage ceremony for his eldest daughter, the Mahārāni of Kuch Behār and her husband, who had shortly before attained his majority, and was thus free to go through a non-Hindu ritual before taking his wife from her father's home. That the actual commencement of their married life should be thus marked by a simple Theistic ceremony was creditable to all concerned. It did not, however, in the slightest degree affect their legal relation to each other, which had been already fixed by their Hindu wedding at Kuch Behār on the 6th of March, 1878.

For particulars of the two other weddings, I am glad to be able to refer the reader to my list of Brahmo Marriages.

Here ends my annual report for Calcutta. We must next inquire what the Provincial Somajes have been doing during the year 1880-81.

## The Provincial Somajes.

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The great length to which the preceding Section has extended, obliges me to abridge my reports of the Provincial Somajes, and to omit many interesting details of their general progress in order to make room for adequate record of that feature of their religious life which, at the present crisis, is of prominent importance to the welfare of the whole Brahmo Somaj, viz., the attitude taken with respect to the New Dispensation. Beginning with the suburbs of Calcutta, I take first Western Bengal, thence passing East and North.

### WESTERN BENGAL.

#### BARÁHANAGAR BRAHMO SOMAJ.

This Somaj has not issued any regular report this year, but a letter just received (Nov. 7) from its well-known philanthropic founder, Babu Sasipada Bánérji, informs me that "the Baráhanagar Brahmo Somaj has publicly declared that it has no sympathy with the new doctrines and opinions promulgated by Babu K. C. Sen under the name of the New Dispensation."

#### KONNAGAR BRAHMO SOMAJ.

The work done by the Konnagar Brahmo Somaj during the year 1880 has not been such as to require an elaborate report. The anniversary of the Somaj was celebrated on the 21st March last. Pandit Siva Náth Sástri, M.A., of the Sádharan Brahmo Somaj, conducted service in the morning, and Babu Becharám Chatterji of the Ádi Brahmo Somaj, in the evening. \* \* \*

Divine service has been regularly held every Saturday evening, conducted chiefly by one of the members of the Somaj, and occasionally by Babu Umes Chandra Datta and Pandit Siva Náth Sástri.

The number of registered members of the Somaj is 30, of whom two are Brahmica ladies.

The meetings of the *Sangat Sabhá* have not been very regular, but some of its members delivered discourses on the following subjects:—

1. "History of Religious Thought in Bengal," by Babu Panch-kauri Bánérji, B. L.
2. "Religion is the Real Strength of Man," by Babu Sárada Prasad Mitra (in Bengali).

3. "Duties of Youth," by Babu Bhuban Chandra Chatterji (in Bengali).

4. "Happy Condition of a Religious Life," by Babu Nilmani Mitra.

5. "Connection between Religion and Science," by Babu Pyarisankar Gupta, L.M.S.

Besides the above lectures, Pandit Siva Nāth Sāstri kindly delivered two addresses on the 28th August and 18th October respectively, the subjects of which were "The Relative Merits and Demerits of the Political, Social and Religious Institutions of India and England," and "The Living God," the former in Bengali and the latter in English.

A form of short prayer has been prepared and adopted by the Somaj for use in Brahmo families.

Homœopathic medicines have been distributed to the sick, and pecuniary aid granted to the needy.

Four boys are studying at the Konnagar Vernacular School at the expense of the Somaj.

SATYA PRIYA DEB, *Secretary.*

This Report is abridged from the collection of Annual Reports for 1880 issued by the Sādhāran B. S. at the last January Anniversary. Since then, the following letter has been addressed to me from the Konnagar Brahmo Somaj.

*To Miss S. D. Collet, London.*

MADAM,—I am directed by the members of the Konnagar Brahmo Somaj assembled at a special meeting of the Somaj held this day, to express their deep-felt gratitude to you for the most valuable services you have rendered to the cause of the Brahmo Somaj by publishing from time to time *authentic* accounts of its progress. Your unremitting and disinterested labours for the welfare of the Somaj are beyond all praise. But for such labours the real facts in connection with the movement would never have come to the knowledge of the European public.

I am further desired to inform you that the members of our Church are extremely grieved to find that the accuracy of the statements contained in the last number of your Year-Book regarding the Brahmo Somaj of India has been questioned, and your remarks on the same have been harshly criticized by a prominent member of the Somaj. But we can assure you that we consider your remarks above alluded to as quite correct and just, founded as they are on real facts, and we hereby express our deep sympathy for the pain which you must have suffered from ungentlemanly and uncharitable criticisms on your benevolent work.

It may interest you also to learn that the claims of the so-called New Dispensation find no recognition amongst the members of our Somaj, who in fact look upon this creed with feelings of the deepest regret, as involving a sad departure from the fundamental principles of Brahmoism.

I have the honour to be, Madam,

Your most obedient servant,

SATYA PRIYA DEB, *Secretary.*

*Konnagar Brahmo Somaj.*

11th April, 1881.

I give this in full, as a specimen of the series of letters to the same effect which I have received, during the present year, from twelve Provincial Somajes, viz. :—

Dárjiling	Nowgong (Assam)
Gayá Upásaná Somaj	Sáidpur
Konnagar	Sylhet Prárthaná Somaj
Kumárháli	Láhore (Central Panjáb B.S.)
Midnápúr	Ágrá
Mymensingh	Simlá Hills } N.W. Provinces.

Besides these, eight other Somajes have passed votes of thanks to me for my *Year-Book*, of an equally cordial nature, in reference to the present controversy. These Somajes are,—

Dacca (East Bengal B.S.)	Jalpáiguri (North Bengal B.S.)
Goári	Siliguri
Mahespur	Sirájgunge
Májdíá	Tezpur (Central Assam B.S.)

On the other side of the controversy, I have received two letters from the Dacca Branch of the B. S. of India, which were afterwards published in the *Sunday Mirror* of March 27 and October 9, 1881. Of personal letters on the subject I have received many, from leading Brahmos old and young, Conservative and Progressive, in different parts of India, from the President of the Ádi Brahmo Somaj downwards,—full of kindly sympathy and thoughtful suggestion. The generous estimate of my work, and the cordial good-will to myself, which all these letters and resolutions express, have touched me very deeply, and rewarded me abundantly for all my exertions. Of course the adherents of the New Dispensation have judged of my work from a totally different stand-point, but this was inevitable under the circumstances. I need only observe that nearly all they have written about me hitherto has been anonymous, the exceptions being Mr. P. C. Mozumdár's original series of articles in the *Sunday Mirror* on my *Year-Book* of 1880,—two letters in the London *Inquirer* of July 16 and October 15, 1881, signed by "Baikunt Náth Ghosh, Member of the Dacca Branch of the B. S. of India" (to the first of which I replied in the *Inquirer* of July 23),—and a long article on "Miss Collet and the B. S. of India," by Babu Durgá Dás Roy, another member of that indefatigable Branch, in the *Yearly Theistic Record* which it has recently issued. The only extracts from all this mass of criticism and correspondence with which I shall trouble my readers will be such representative passages as throw fresh light upon the affairs or beliefs of the Brahmo Somaj, or upon the reliability of my reports or judgments concerning the same. These passages will appear in their due places.

#### MIDNÁPÚR BRAHMO SOMAJ.

From the *B. P. O.* of August 18, 1881, we learn that a general meeting of the members of the Midnápúr Brahmo Somaj was held on the 3rd July 1881, at the Midnápúr Somaj Hall, when two

resolutions were passed, the first being a vote of thanks to Miss S. D. Collet (which was communicated to her by a letter from the Secretary), the second being as follows.

"That this meeting is unanimously of opinion that the rites and ceremonies which Babu Keshub Chandra Sen is attempting to graft on Brahmoism under the name of *Navavidhán* [New Dispensation] are entirely repugnant to the spirit of that religion, and that therefore it ought to mark its want of sympathy with those rites and ceremonies, and the peculiar doctrines to which they have given rise, by protesting against their introduction, and by recording its unqualified abhorrence of them."

Next take the Nuddea (or Presidency) District, N.W. of Calcutta. I am informed by Babu Sasipada Bānerji, whose occupation takes him to all parts of this district, that it contains nine Somajes. Of the oldest of them, Krishnagar (dating from 1844), he writes:—"By constitution it has always been neutral, though the minister and several of the active members are against the New Dispensation. The minister is an Anusthānic Brahmo and a member of the S. B. S." Chuadanga (1881), Kushtia (1879), and Silaidaha (1867), "are against the New Dispensation." Of Ghurni (1880) Mr. Bānerji is not able to report, but as it was founded by members of the Sādhāran B. S., it probably inclines in that direction. The four remaining Somajes of the district have all sent up their declarations as below.

#### GOÁRI BRAHMO SOMAJ.

(*B.P.O.*, June 30th, 1881.)—The following letter [here abridged] has been sent to us from Goári.

"At a meeting of the Goári Brahmo Somaj held on Thursday the 23rd instant, the following resolutions have been unanimously adopted.

"1. That the Goári Brahma Somaj has no sympathy with the principles advocated by Babu Keshub Chunder Sen and his followers under the name of the New Dispensation, and declares that these principles are so many deviations from, and injurious to, the purity of the Brahma Dharma [Brahmoism].

"2. That it is the duty of every Brahmo who wishes to preserve the purity of the Brahma Dharma to protest against the new doctrines promulgated under the name of New Dispensation; and that those gentlemen that are exposing the evils caused and likely to be caused by the promulgation of such doctrines deserve the gratefulness of the Goári Brahmo Somaj.

"3. That the Goári Brahmo Somaj declares its sincere and heartfelt thankfulness to Miss S. D. Collet for her disinterested labour in the cause of the Brahmo Somaj, and for informing the European public of the real facts in connection with the working of the Somaj."

#### KUMÁRKHÁLI BRAHMO SOMAJ.

This Somaj addressed a letter to me, which was afterwards published in the *B.P.O.* of June 16, 1881. The following extracts are to the point.

"Your *Year-Book* renders a valuable and faithful service to the infant Theistic Church of India in representing its true character, and spreading its authenticated history among the civilized nations of Europe."

"The recent movement of Babu K. C. Sen which is undeservedly called the 'New Dispensation' is considered to be a total deviation from the fundamental principles of the Brahmo Somaj, and thank God that except Babu K. C. Sen and his own followers, the majority of the Brahmo Somaj or the general body of Brahmos think it to be so."

KRISTO CHUNDER SHÁH, *Secretary*.

*Kumárháti Brahmo Somaj,*  
20th May, 1881.

#### MAHESPUR BRAHMO SOMAJ.

(*B.P.O.*, June 16, 1881.)—The Anniversary of the Mahespur Brahmo Somaj took place on Sunday, the 17th of Jyáistha (May 29). Amongst other proceedings of the Annual Meeting, there were two resolutions duly proposed and adopted, one declaring want of sympathy with the new views and principles of the New Dispensation, and another according thanks to Miss Collet for her generous sympathy with the cause of Brahmoism in India.

The short Annual Report sent up by this Somaj last January (published in the S. B. S. collection of Reports for 1880) gives a favourable account of its condition and progress. It has a Girls' School, now united with a local one to prevent clashing,—a Library, and a Dispensary, free to the poor. In its general form, the Somaj keeps "as near to the Ádi Somaj as possible;" and it endeavours to do good and spread liberal principles in a quiet way.

#### MÁJDÍÁ BRAHMO SOMAJ.

This young Somaj (founded on February 6, 1881) held a business meeting on the 22nd of May last, when the following resolutions were unanimously adopted.

1. That the Májdíá Brahmo Somaj has no sympathy with the doctrines promulgated by Babu K. C. Sen and his friends under the name of the New Dispensation, and that they look upon the recent changes introduced by them under that name as so many deviations from the fundamental principles of Brahma Dharma.

2. That the members of the Májdíá Brahmo Somaj look upon those gentlemen as real friends to the Brahmo Somaj who, in this country or elsewhere, are endeavouring to show to the public by lectures or by writing the evils which the New Dispensation is bringing, or is likely to bring, to the Brahmo Somaj, and as such they feel themselves very much thankful to them for their labours in the cause of the Brahma Dharma.—*B. P. O.*, June 2, 1881.

The third resolution was a vote of thanks to myself.

#### BHÁGALPUR BRAHMO SOMAJ.

The Bhágálpur Somaj was established in the year 1862, by the exertions of four friends, and was held from 1863 to 1868 at the house of one of these, Babu Braja Kishor Basu, now a teacher in the Berhampur College. It was then removed to the house of Dr. K. D. Ghosh, then Assistant Surgeon at Bhágálpur; and on his leaving for England in 1869, it was moved to the house of the present Secretary, where it was held up to the date of the report, which, after stating the above details, thus continues.



In the beginning, the Somaj started with only three earnest local members, who were joined by a number of young people, whose enthusiasm, however, could not stand even the preliminary trials. The persecution which led the young men to fall off, served to bring faith and strength unto the really earnest men. In these days of trials and persecutions, the members derived much benefit from correspondence which Babu Brajakishor Basu used to hold with Babus Keshub Chandra Sen and Protap Chandra Mozumdar. This was, in fact, one of the principal means of the Bhágalpur Somaj being so much in earnest in matters of spiritual improvement, and the replies received from them to Babu Brajakishor's queries kindled the spirit of the members with fire in their early trials. These members were soon joined by Babu Jadunáth Ghosh, who has since taken an active part in the cause of the Brahma Somaj at Monghyr and Alláhábád. In 1866, Babu Krishna Dhan Ghosh came here, and gave altogether a new life to the Somaj. From the beginning Babu Brajakishor Basu was the Secretary of the Somaj. On Babu Brajakishor Basu's transfer from the station, the undersigned became the Secretary.

Originally, the business of the Somaj was confined to holding weekly prayer-meetings, and the members also had constant conversation amongst themselves on matters of spiritual improvement. As time went on, a regular *Sangat Sabhá* was established. This institution never had any lengthy continuous existence: at times it disappeared, but revived again. After Babu Krishna Dhan Ghosh had joined, the Somaj received a strong impetus to work social reforms. This was directed mainly towards the improvement of the condition of our women; but the members knowing that their powers were only of a very limited nature, and feeling that reformation to be really practical must commence in their very homes, prudently directed their efforts first to their own circle. A school for the education of their wives was opened, and was held every evening. This was mainly conducted by the present Secretary, and although it had not a very lengthy existence, still it was a source of much benefit to the ladies. There was also a Brahmicá Somaj which was regularly attended by the ladies. No efforts were spared to train up the Brahmicas to habits of freedom and to high ideas of religious, moral and social life. The Brahmos also exerted themselves in educating the ladies to enable them to mix respectably in social intercourse. Some of the ladies had even opportunities given them of acquiring accomplishments in the fine arts, such as music. In fact, such was the attention paid by the Bhágalpur Brahmos to the improvement of the ladies, that in some quarters their actions were made the subject of unfavourable remarks by other Brahmos who could not properly appreciate them.

While speaking of the social improvements undertaken by this Somaj, it is but fair to state that they had the sympathy and even the co-operation of some of the educated non-Brahmo Bengali gentlemen of the station. Bhágalpur contains a considerable number of Bengali residents. These are divided, properly speaking, into two sections—the thoroughly orthodox and the enlightened. It is amongst this latter that there were some families who co-operated with the Brahmos.

Much impetus was received by the Somaj by the visit of Babu Keshub Chandra Sen and his colleagues in 1868. They resided here for about three months. During their residence, lectures were delivered and discourses held, and these produced altogether a strong sensation in the station. Several persons, moved by their preachings, joined the Somaj, but could not continue in consequence of subsequent persecutions.

In November 1869, Babu Krishna Dhan Ghosh left this for England. He was really the soul of [the] social movements mentioned above, and with his departure most of the spirit slackened.

The history of a Brahmo Somaj is nothing if it does not disclose the working of Divine mercy upon us. The Bhágalpur Somaj has clearly felt this. From the very beginning, the Bhágalpur Somaj knew that it had none else to look up to than its Heavenly Father for comfort, peace and consolation in all circumstances of life. It also knew that Heaven's help only then descends on man when he is true to his inward convictions, and amidst all difficulties and persecutions, acts up according to the dictates of that conscience in him which is the light, as it were, burned by the Divine Hand within his soul. Its social movements were nothing else but the outcome of that internal conviction in the members that their ladies badly wanted regeneration; and after the departure of Babu Krishna Dhan Ghosh, although the spirit of social reformation slackened, the spirit of earnestness after truth never slackened in the Bhágalpur Somaj. For a considerable length of time the members, weak as they were, groped in the darkness of their sinfulness; but although they groped, they groped after truth. There were occasions when they had to decide whether, looking to the dryness of their feelings and of the service in their Somaj, they should continue their prayer-meetings. This deliberation itself was an out-come of the same spirit of sincerity and truthfulness which pervaded all their movements throughout, and which shunned every ostentation of feeling that had not a real background to support it. They knew not whether they should continue prayer-meetings in which prayers were not offered with genuine earnestness, and they met to deliberate on this point. Even here the divine hand was their guide: although they regretted the dryness of their prayers, still some light, as it were, pointed them out that the prayer-meetings were still of use to them, and they determined to keep them on. Our hearts sink in us to imagine what would have been our fate if a different resolution had been come to. In this way the Bhágalpur Brahmo Somaj, now counting amongst its membership certain members who came here on service, only to depart after a time, and then counting others who came here similarly, had all along its weekly prayer-meetings and its *Sangat Sabhá*, which was now in existence and then dormant.

This Somaj never attracted much of the sympathy of the missionaries of the Brahmo Somaj of India, and they were very chary in their visits to it. They would only visit it during the celebration of the anniversaries. In or about the year 1876, this practice was transgressed by Babu Dina Náth Mozumdar, one of the missionaries of the Brahmo Somaj of India. He came to Bhágalpur on other than the anniversary time, and stayed here for some time. From that time he repeated his visits. These visits had very beneficial effects on the local Brahmos as well as out-siders, who were on those occasions invited to hear him.

In the autumn of the year 1877, the Bhágalpur Somaj received a valuable accession to its membership in Babu Rámesvar Dás, who was transferred to this district, as Accountant in the Public Works Department. Young as he was in age and ardent in temperament, his noble enthusiasm and unflagging energy served to impart fresh animation into the Bhágalpur Brahmo Somaj. He introduced a system of weekly family prayer meeting among the Brahmos and he himself conducted service in them, so that taking the number of families into account, he had to devote to this purpose all the evenings in the week except Sunday, which has always been the regular weekly Somaj day.

It may be from these circumstances,—or there might have been other causes working under Providence,—that about this time a very salutary change came over the whole face of the Bhágalpur Brahmo Somaj. What was dryness before became a source of sweet hope and joy.

At this time the Brahmic Somaj, which had been out of existence for some time, was revived. This Somaj since then is being held every week on Sunday afternoons. The service is conducted by the present Secretary, and the institution is proving a source of immense benefit to the ladies.

While the Brahmo Somaj here was undergoing a process of revival in spiritual life, there came the great question which had its ostensible origin in the Kuch Behār marriage, and which shook the whole Brahmo Somaj to its foundation and cleft it into two bodies. The shaking was of a very rough nature, but through the grace of Providence the Bhāgalpur Brahmos bore it well. They had no schism amongst them, nor did they bear any sort of improper feelings towards either of the parties who were opposing each other at Calcutta. Their feelings were calm and dispassionate, and friendly to all, and they have none else but Providence to thank for this.

*School for Children.*—On the occasion of the last anniversary of the Somaj, a special meeting was held for the children of the Brahmos. Cards with a short and simple prayer suitable for children printed on them, were distributed to them with instruction to get it by heart and utter it every day. From that time instruction is given to the children every Sunday morning on moral and religious subjects, by Babu Srikrishna Chatterji, at his residence. The children of all the Brahmos regularly attend this school.

All the Brahmos of the Bhāgalpur Somaj are *anusthānic*—desirous of performing all their social ceremonies according to Brahmic rites.

The Somaj is held every week on Sunday evening, and the service is now, since the transfer of Babu Rāmesvar Dās from this place, conducted by Babu Srikrishna Chatterji, the Head Master of the Zilla School. Besides the members of the Somaj, as a rule, hardly any out-sider attends, but it is to be hoped that when the building has been completed, this defect will be removed.

N. C. MUKHERJI, *Secretary.*

The writer of this interesting narrative—which I have slightly abridged from the S. B. S. collection of Annual Reports for 1880—is a highly-respected Brahmo of long standing, who has done a great deal for the Bhāgalpur Somaj. The sequel of the story appears to imply that the Somaj's neutrality has virtually given way in favour of the New Dispensation. On Feb. 27, 1881, the new Bhāgalpur Mandir was consecrated and opened by Mr. Sen, four of whose missionaries were also present on the occasion. I select the following details from the *Sunday Mirror* of March 20, 1881.

The new Mandir at Bhāgalpur is a nice little building, which bears on the top of the front wall a somewhat novel device, representing the Cross, the Crescent, and also symbolical representations of Hindu and Buddhist faith. On the occasion of the consecration there were *Sankirtan*, open-air address by the minister, and also morning and evening services in the Mandir. Before morning service, Babu Nibaran Chunder Mukherji read the Declaration of Principles regulating the use of the Mandir.

At this point we cannot but pause to ask what those principles were? Rām Mohun Roy, in the original trust-deed of his Church, laid down decisively that "No graven image, statue of sculpture, carving, painting, picture, portrait, or the likeness of anything shall be admitted within the said messuage, building, land, &c.;" and this important clause has been—so far as I can gather—usually repeated in substance at the foundation of the chief Brahmo Somajes ever since. In the Declaration of Principles signed by Mr. Sen, and read at the opening of the "Brahma Mandir of

India" on the 22nd of August, 1869, the passage was thus paraphrased:—"No carved or painted image, no external symbol which has been or may hereafter be used by any sect for the purpose of worship, or the remembrance of any particular event, shall be preserved here." It is a very grave question how near Mr. Sen went to the transgression of this rule, when he incited his people "to do homage to the Flag of the New Dispensation" in that very Mandir.\* But the incompatibility of such a rule with the various symbols sculptured on the Bhágalpur Mandir is beyond all doubt. The question then arises, What were the principles declared on that occasion, and endorsed by so esteemed a Brahmo as Babu Nibaran Chunder Mukherji? The following extract, describing Mr. Sen's evening sermon, gives the only information vouchsafed in that direction:—

(*Sunday Mirror*, March 20, 1881.)—The subject was again the New Dispensation—"Is it Old or New?" With his usual distinctness of utterance and earnestness of manner, the speaker pointed out how the New Dispensation, while growing out of, differed from all other dispensations which had gone before it, how it put a period to all religious disputes, and presented a harmony of saving truths which fully satisfied the multiform cravings of the human soul, a common ground on which Hindus, Mahomedans, Christians, Buddhists, Nának Pánthis, Kabir Pánthis, might meet and enjoy all that they held dear in their respective creeds. The address over, the Brahmos issued forth into the street, joined by a large part of the audience, and walked in a procession through Bengáli Tolá down to the very banks of the Ganges, singing *Sankirtan* with great enthusiasm. The night being dark, several torches were lighted, and the children, of whom there was a large following, bore each a candle in his hand. The New Dispensation is a union of extremes, and as such it may, under God's blessing, find Bhágalpur, or for the matter of that, most other stations, where extremes in the matter of dress, diet, and doctrines flourish side by side, a congenial soil for its growth.

#### GAYÁ UPÁSANA SOMAJ.

The Gayá Brahmo Somaj (founded in 1866) has not been flourishing of late. When the Kuch Behár agitation occurred, it found this Somaj with but a few members, and caused a good deal of discordance of opinion among them, which the recent developments of the New Dispensation have renewed and brought to a crisis. Last spring, Pandit B. K. Goswámi, during a missionary tour, visited Gayá and delivered a striking lecture on "the difference between Brahmoism and the New Dispensation," speaking from the top of a local Brahmo's house, as the Secretary to the Somaj had refused permission for the delivery of such an address from the pulpit. The discourse lasted for two hours, and caused some excitement. Not long afterwards, on the 29th of May, 1881, the Somaj split in two, the dissentient group adopting

\* These words were actually used by the *Sunday Mirror* of Jan. 23, 1881, when it announced that "on the return of the procession, the Brahmo ladies will assemble to do homage to the Flag of the New Dispensation, &c."

the name of "Gayá Upásaná Somaj" (Society for Worship) to avoid confusion.

This young Somaj, two months later, wrote a letter to me, describing their general position, and expressing their thanks for my Year-Book. As the letter has not appeared elsewhere, and contains some observations worth noting, I give it entire.

*To Miss S. D. Collet, London.*

Dated Gayá, the 15th July, 1881.

Madam,—We, the undersigned office-bearers of the Gayá *Upásaná Somaj*, beg most respectfully to inform you that, as the existing local Somaj—called the Gayá *Brahmo Somaj*—has accepted the so-called "New Dispensation" which is now being preached by the Brahmo Somaj of India (popularly called "Keshub Babu's Somaj" in this country), and as this "New Dispensation" is (practically at least) different from the original Brahmo Religion, we have been obliged to withdraw ourselves from the Gayá *Brahmo Somaj*, and to establish a new Brahmo Somaj here under the name of the "*Gayá Upásaná Somaj*" with a view to preserve the purity and catholicity of our religion.

2. We may also inform you that having, to a great extent, lost our confidence in Babu Keshub Chandra Sen and his Missionaries ever since the unfortunate Kuch Behár marriage, we have been sympathizing, more or less, with the Sádharan Brahmo Somaj at Calcutta, and that notwithstanding our sympathies with that Somaj, we had hitherto been attending the services of the *Gayá Brahmo Somaj* which has all along adhered to Babu K. C. Sen.

3. We beg also to convey to you our heartfelt gratitude for the very kind interest which you have been taking in our religion, for the diligence with which you have been trying to inform the English public of our movements, and also for your able and generous advocacy, in your own country, of the cause of the Brahmo seceders of India.

4. We also beg to take this opportunity of expressing our regret at the many unjust and unfair remarks which Babu Protáp Chandra Mozumdar and almost all the organs of the Brahmo Somaj of India are continually making on you and your Brahmo Year Books. For we should make every allowance for your difficult position as a distant foreigner, and for the painful feelings of disappointment in Babu K. C. Sen which you, in common with us, must have experienced. We need hardly add that we agree with you, in the main, in what you say about Babu K. C. Sen and his followers, and we think we are in a position to assure you that there are thousands in this country who would agree with you likewise, although they may not choose to write to you on the subject.

We remain, Madam,

Yours most gratefully,

CHANDRANÁTH CHÁTTERJI, *Minister*,  
CHANDRA KUMÁR GHOSH, *Secretary*,  
GOBINDA CHANDRA RAKSITA,  
*Assistant Secretary, Gayá Upásaná Somaj.*

# EASTERN BENGAL.

## DACCA.

The Dacca Brahmo Somaj was founded in December 1846 ; and on the opening of its Mandir, in December 1869, the Somaj was specialized as the East Bengal B. S. In September 1880, those Dacca Brahmos who had accepted the New Dispensation, founded a separate Somaj under the name of the Dacca Branch of the B. S. of India.

In my last *Year-Book* I gave as full an account of Dacca Brahmoism as I was able to compile from the limited resources at my command. I did not go into detail concerning the dissensions caused in Dacca by the Kuch Behár marriage, as it is not in the plan of my work to preserve minute records of local personal disputes. But as far as my knowledge extended, I indicated the relative positions of the parties for and against Mr. Sen, endeavouring anxiously to do full justice to both of them. My sketch, however, has been accused by the Assistant-Secretary to the Dacca Branch of the B. S. of India, Babu Kailásh Chunder Nandi, of being a complete misrepresentation of the facts, and before proceeding to this year's report, I am bound to reply.

It is contended by Babu K. C. Nandi that the East Bengal B. S., as such, deserves no credit for any of the Brahmic work accomplished at Dacca, which has all been owing to a small body of reformers under the leadership of Babu Banga Chandra Ráy, minister of the East Bengal B. S. for several years prior to the Kuch Behár marriage, and since then, minister to the group of Mr. Sen's adherents who now form the Dacca Branch of the B. S. of India.

It is they who have done all the work—the Sangat Sabhá, the separate Sunday Service, the Mission Society, the *Banga Bandhu* and other publications, the Philanthropic Society, &c., &c.,—which, by a strange perversion, you put to the credit of the so-called Brahmos of the East Bengal Somaj. Madam, no one knows it better than yourself that Banga Babu's congregation here have all along kept alive the religious spirit in East Bengal; and yet you deny him the bare justice of even mentioning his name in connection with his works, while you drag prominently forward in connection with what you consider to be an opprobrium—his so-called dismissal.

To this the following reply has been given by "A few members of the East Bengal B. S." (*The East*, April 25, 1881.)

It is true that Banga Babu and his old friends were the prime movers of these institutions, and with the exception of the Mission Society, all were established when they belonged to the East Bengal Brahmo Somaj, but all of those who were the life and soul of the institutions have withdrawn themselves from the fraternity of which Babu Banga Chandra is a member. What we

have asserted will be still more manifest when we say that with the exception of Babu K. C. Nandi there is hardly any single man here now, owning his adherence to Babu Banga Chandra Ráy, who had anything to do with the inauguration and practical workings of the above institutions.

Babu K. C. Nandi, however, brings not only a negative but a positive indictment against the E. B. B. S., as follows:—

Properly speaking, the Somaj consists simply of the building and its body of ten Trustees, nine of whom are open idolaters (and one or two even agnostics!). They hold office for life, and are virtually the absolute masters of the building. Then, again, there are the "Members," who are supposed to form the congregation of the Somaj, but who unfortunately not having much relish for worship, do seldom resort to the building for that purpose. The overwhelming majority of these, like their great prototypes among the Trustees, are open idolaters, and consequently they care very little for the advancement of [the] Brahmic cause. They are useful, however, in supplying votes and their quota of the small revenue of the Somaj.

To this, the previously-quoted letter in *The East* replies:—

We have no reason to defend the constitution of the E. B. Brahmo Somaj in its entirety. There are defects in it, which ought to have been avoided when the Somaj was first established. But in going to attack its constitution, the writer has suppressed facts and made misrepresentations, which have given it an appearance quite different from what it actually is.

In the remarks quoted above, the Trustees have been accused of being "open idolaters." As far as we are aware, they are men of education, and have no faith in idolatry. They were originally selected for the trust, for reasons, one of which was that they were believers in Brahmoism. Though the majority of them more or less allow idolatrous ceremonies to take place in their own homes (and we don't defend them for this divergence of their practice from their profession), yet they do so as a matter of expediency, in order to avoid such social disabilities as result from heterodox practices. Under these circumstances they can never be called open idolaters. It must, therefore, have been used by the writer from an ignorance of the real import of the phrase, or to heighten the effect which the letter was intended to produce. If for occasional conformity to idolatrous rites the Trustees could be charged with open idolatry, the leader of the Brahmo Somaj of India has laid himself more or less open to the same charge. \* \*

Though the majority of the Trustees are not themselves thorough-going Brahmos, yet they are not slow to uphold the purity of the Church which has been confided to their trust. What greater proof can be adduced of their willingness to discard idolatry from the E. B. Brahmo Somaj than the fact, that two years back, at the instance of the members and managing committee of the East Bengal Brahmo Somaj, they made it a rule that no man having any connection with idolatry should be allowed to sit on the *vedi* and to officiate as minister.

The writer has, by a strange perversion of truth, suppressed the fact that the Somaj has been left under the direct management of a committee composed of seven members who are nominated yearly by the members of the E. B. Brahmo Somaj. They manage the business of the Somaj, and practically constitute the working machinery of the institution. Whatever the Trustees have at any time done, has been done at the recommendation of this committee. Babu K. C. Nandi has passed over, in silence, a body that has been a potent factor in the efficient management of the Somaj, and that is at present composed of Dr. P. K. Ráy, Babus Ganga Charan Sarkar, Kailás Chandra Ghosh,

Jagat Bandhu Láhá, Rajani Kánta Ghosh, Nava Kánta Chátterji, and Iswar Chandra Basu [whose place has since been allotted to Abháy Chandra Dás].

The writers here go on to say that "the congregation is not composed of the members only. The number of men attending the weekly service of the E. B. B. S. ranges from 150 to 200, whereas the number of resident members is much less." Instead, however, of giving the following statistics as in this letter, I quote them from a letter which I have since received from Babu Nava Kánta Chátterji, the late Secretary to the E. B. B. S., who gives them from the lists of the present Bengali year (commencing in April 1881), taken since the letter in the *East* was written. He says:—

The number of resident members at present is forty-nine; of these, twenty-two attend the Somaj regularly, and thirteen attend it occasionally. But the members are not the only persons that form the congregation of the Somaj, and the large hall is over-crowded by persons, many of whom are not members. Eleven of the members are thorough-going Brahmos, and the rest are believers in the principles of the religion, though they have not been able to completely abjure the idolatrous practices of the society in which they live.

To return to the letter in the *East*:—

During anniversary *utsavs* the Mandir is crowded almost to suffocation, and it may be presumed that almost all the members do attend on all such occasions. Besides there are a great many, who, though from an inability to pay any subscription, [are] not members, attend the weekly service with regularity and earnestness. To say, therefore, that the members "are supposed to form the congregation of the Somaj, and having no reliish for worship, do seldom resort to the building for that purpose," that the great majority of them are "only an ornamental body, one or two of whom might be dragged into light during an anniversary exhibition," is to show an utter disregard for truth.

It should be added that the Brahmo population of Dacca which is in sympathy with the E. B. B. S. includes several active-minded youths and earnest Brahmica ladies who would not be likely to appear in the list of paying members, but who are nevertheless possessed of definite convictions of their own.

For the statistics of the Dacca Branch of the B. S. of India, I refer to the latest sources with which it has supplied me:—(1) the *Yearly Theistic Record*, which states (p. 66) that the Branch "consists of 30 members, of whom 16 are local and 14 provincial;" and (2) a second letter which Babu K. C. Nandi has addressed to me (dated August 12, 1881, and afterwards published in the *Sunday Mirror* of October 9, 1881), in which he says:—"I am glad to inform you that up to date, 31 gentlemen have become members of the Branch B. S. of India, and that of these, 23 are *Anusthánic* Brahmos."

No doubt the proportion of 11 Anusthánics to the 49 (resident) members of the E. B. B. S. is far less creditable than that of 23 Anusthánics to the 31 members of the Dacca Branch of the B. S. of India. If, however, the non-subscribing Anusthánics who



belong to the East Bengal B. S. congregation were added to its local members, they would certainly exceed the local Anusthánics of the Branch; and if the plan adopted by the Branch of reckoning, as "provincial members," Brahmós from Chittagong, Mymensingh, Jangalbári, Sylhet, and Tezpur (as would appear from a list of new members given in the *Banga Bandhu* a few months ago) be also applied to the E. B. B. S., and its non-resident members, Anusthánic or otherwise, be reckoned in addition to the 49 residents,—a very different record will probably appear from that which is given above.

When all these details are duly balanced on either side, I think the result will amount to this,—that the Anusthánics of Dacca are divided between the opposite parties in substantially equal numbers, but that while the Branch B. S. of India contains only eight registered non-Anusthánic members, the E. B. B. S. reckons (in Dacca) 38, and also commands the sympathies of other resident Brahmós, some of whom are Anusthánic, while others are not so,—and beyond these, of outsiders who frequently attend the Mandir services. The question now arises, How far is this wider connection with more or less Hindu elements an advantage, or a disadvantage, to the Somaj? I should say that so far as those Hindu elements are made to yield to the penetrating influences of the Brahmic Faith, the connection must be an advantage; but that so far as the Hindu elements are allowed to check or stifle the free growth of Brahmic life, the connection is clearly for the disadvantage of the nobler body. It is not impossible that both these currents of influence may exist in the present and in other similar cases, of which there are but too many. Every sincere friend of the Brahmo Somaj must earnestly regret that its cardinal principles have, as yet, penetrated so imperfectly into the practical life of its adherents. The Sádharan B. S. has set an excellent example in laying down, from the first, that all its preachers, office-bearers, Executive Committee, and at least fifteen members of its General Committee must be Anusthánic Brahmós (Rule 36). If every Brahmo Somaj in India were to do likewise, a great step would be taken towards the establishment of pure Brahmoism. Meanwhile, the question before us is, I think, not so much whether the E. B. B. S., as a constituted body, is a perfect representative of Brahmic principles,—its own members freely own to the contrary,—but whether the very considerable amount of good which has been accomplished within its borders ought, for that reason, to be all withdrawn from its credit? Whatever may have been the faults of the governing body, Babu B. C. Ráy and his Anusthánic friends "were too glad to work with the E. B. B. S., if they could do so without compromising their own principles." (*Yearly Theistic Record*, p. 47.) Why, then, should the Anusthánic friends whom he has left behind him be blamed for doing the same thing? Here we come upon the kernel of the controversy, the Kuch Behár schism of 1878. The Dacca protest against the Kuch

Behár marriage (see my *Year-Book* for 1878, p. 17) was signed by nearly all the local Anústhátics; but Babu B. C. Ráy happened not to be in Dacca at the time, having gone up to Calcutta for the January Anniversary. His conversations with Mr. Sen convinced him (as he explained in the *Theistic Quarterly Review*, No. 1. pp. 63, 64) that Mr. Sen was acting "under high religious impulses," and this conviction seems to have ripened in a short time, into a definite belief in Mr. Sen's *Adesh* doctrine, which of course decided Babu B. C. Ráy against the protest. On his return to Dacca, several of his friends went over to his views on the subject, and the little group of Dacca Anústhátics split in two. The subsequent course of Babu B. C. Ráy's friends is thus described in their *Yearly Theistic Record*, pp. 30, 31.

The first thing they did, was to withdraw their names from the letter of protest which some of them had signed. Soon, however, the doctrine of *Adesh* (inspiration) arrested their attention. The singular claims which this doctrine put forward on the faith of men and the sacrifice it necessarily involved, naturally raised a cry against it. This necessitated a good deal of caution on the part of the devotees. On the one hand, it was necessary that they should themselves be unswerving in their faith, and on the other, it was equally incumbent on them that they should spread correct ideas regarding it among the people. This entailed on them an extra amount of spiritual work, which under God's Providence, they have been able to do in a most satisfactory way. The rigid discipline to which they subjected themselves, the childlike trust with which they waited the pleasure of Heaven, and the readiness in which they held themselves to abide by His guiding inspiration whenever it pleased Him to vouchsafe it to them, could not, while they helped them to explain their actions to the excited public, fail to benefit them in the extreme. Indeed, the spiritual gymnasium in which they were being made familiar with the lessons of Divine Wisdom, was also paving the way for them, for the reception of something else that was coming—we allude to the New Dispensation. Yes, the travail through which the parent Somaj in Calcutta was passing, and which was destined ere long to give birth to the New Child, did, by a peculiar process of sympathy, spread its holy influence among the faithful members of the *Upásak mandali* of Dacca. Their prayers, their conversation, their manners and actions, all testified to the fact that a change was coming. And, verily, the change did come; and all the glories of the blessed New Dispensation shed their benign influence over the thrice-blessed heads of the despised members of the Congregational Society.

Thus, then, we come back to the old ground of difference—the *Adesh* which, beginning with the abrogation of a moral law, goes on to the establishment of the New Dispensation. But the form which this movement has taken in Dacca differs in some important respects from that which we have been considering in Calcutta. The Dacca movement shows far more simplicity, unity, and inwardness than the other, and its deviations from the original Brahmic ground have been mostly involuntary. Nevertheless, it contains germs whose full development would be fatal to Brahmoism, and must therefore be carefully analyzed. At this point, I may close my reply to Babu K. C. Nandi, and proceed to make my report of the events of the last twelvemonth,—prefixing it by a list of the

various publications which I have received from the two Dacca Somajes, so as to complete my account in one place. Having come so far in my comments on the Dacca Branch, I will go on with it, and take the E. B. B. S. afterwards.

DACCA BRANCH OF THE B. S. OF INDIA.

*The Pilgrim's Journal*.—Dacca : printed at the New Press. July 3, 1880, to September 24, 1881.—A small weekly 4-page journal, in English and Bengali.

*Juva-Dharma*.—Lessons on Morality and Religion, for the Guidance of Youth.—Dacca : printed at the New Press.

*The Student's Routine*.

*The Yearly Theistic Record*. Published on the occasion of the First Anniversary of the Branch Brahmo Somaj of India. 1880-81.—Dacca : printed by N. K. Bysack at the New Press. 1881.

Before discussing the chief spiritual principles of the Somaj, I will give a brief summary of its proceedings, condensing this from the First Annual Report, published in the *Yearly Theistic Record*. The "Inauguration Festival" commenced on September 10, 1880, and lasted three days. Its essence is thus described.

In this Utsab God revealed Himself most vividly, first as the Almighty Primeval Force, and then as the Loving Mother with the whole galaxy of heavenly saints in Her Bosom.

The Report goes on to enumerate the following departments in which the Somaj has worked.

2. *Sādhana or Devotional Exercises*. The lessons they received during the Utsab made it necessary for the devotees to cultivate religion in a systematic way. For this purpose they had to go through a series of spiritual exercises (*Sādhana*). There were four different ways in which they tried to accomplish this object. The first was the daily morning worship, which they held in the minister's house. This, on an average, lasted for about 3 hours every day. In these exercises they went through the usual routine of worship, somewhat modified. It is generally in these exercises that the worshippers received as it were, their lessons of Divine Wisdom and the revelation of God's Will in regard to themselves and their mission. And it was their endeavour, during the rest of the day, to mould their lives, both private and public, in accordance with these. Among such lessons were injunctions to them to have childlike faith in God, and to have Him as their All in All, both here and hereafter. With regard to the first, it was strengthened by the example of Christ, who, by a curious coincidence, appeared to them like a little baby reclining on the bosom of the Supreme Mother on the last Christmas-day. After the last Māghotsab, they realized God as the Hari (by realizing God as Hari, we mean seeing Him as the Divine Lover of the soul). In order that they might cultivate love for their Beloved Mother Divine, it was revealed to them that they should guard on the one hand against the six physical propensities . . . and on the other, against the six internal ones, viz. : self-will, inclination, desire, fancy, selfishness and pride. For these purposes they had to place themselves for some time under the most rigorous discipline. The second was daily religious conversation, in which the devotees took each other into confidence and exchanged their spiritual experiences with each other.

The minister also sometimes imparted instruction to the juniors in their respective branches of *Sādhana*. These meetings generally used to last till 11 or 12 p.m. The third was private meditations. These are exercises for the attainment of *dhyāna* or Divine communion. These are of four kinds, viz.: (a) communion of the mind with God as the True; (b) of the Heart with God as the Good; (c) of the Soul with God as the Life; and (d) of the Conscience with God as the Great Will. There is also a fifth kind of communion in which God is realized as a Holy Person in whom all these are combined to show Him as the Beautiful. In this blessed state, the devotee loves his God with all the mind, the heart, the soul and the strength. The fourth was *Sankirtan*, by means of this the devotees learn bhakti, (rapturous love of God). The process consists in singing with *khol* and *karatal* the sweet names of the personal God with enthusiasm. This is a powerful instrument of making the devotee feel personal attachment to the Hari and to realize His Awful Presence in their midst.

3. *Mission Work*. Under this head are included (a) [work] in the town, weekly services, *Sankirtan* and Prayer in private families, public lectures, Open-air meetings, Utsabs, Street Preaching, Religious Discussions, and occasional Divine services in private families, and (b) in the Mofussil, Missionary expeditions and Missionary Tours.

As to the work done in the town, the chief is the weekly Divine Service. This is held every Sunday morning and evening. The object of these services is to spread among the laity, the knowledge of the Divine Truths revealed in the daily devotional exercises, and thereby secure a spiritual fellowship among the members of the Branch B. S. of India, as well as find an opportunity to preach the New Dispensation to the general public. Our Services are however not made available for the latter purpose to the extent desirable, because for the want of a suitable house of worship, we are compelled to make our service almost a private one.

\* \* \* There were five public lectures during the year, of which one was in Urdu for the benefit of the Mahomedan residents of the town . . . . The Utsabs were six in number. . . . The Religious Discussions were private conversations with people, mostly on the subject of the New Dispensation. Some were also on the general subject of Theism, with people who call themselves agnostics. Three or four private families availed themselves of the services of our Missionaries on special occasions, and had *Sankirtan* and prayer.

4. *Anusthāns, Jātkarma, Nāmkaran, Marriage and shrāddha*, were performed in some families.

5. *Upāsak Mandali Sabhā*. This is a society for religious conversation, for the mutual benefit of the members. It may be joined by any one who likes to do so. It may be said to be the continuation of the old Congregational Society, which was converted into the Branch B. S. of India. In it, questions are asked, and answered by the members, the minister generally taking the lead.

6. *The Brāhmīcā Sabhā*. This is a weekly Prayer-Meeting for the special benefit of the Brāhmīcā ladies. It is held in the house of the minister every Tuesday evening. As a rule, the minister begins work with Invocation, and concludes by a short address and prayer. The special feature, however, of the meeting is, that speaking in general terms, a lady by turn offers up a short prayer at the middle of the service at each meeting. \* \* \*

7. *Publications*. The *Banga Bandhu*, three Pamphlets, and a Hymn Book are the only publications which emanated from the Branch B. S. of India, during the past year. The *Banga Bandhu* is the Bengali organ of the advanced Brahmos in Dacca. It is a fortnightly paper and records the spiritual experiences of the Branch B. S. of India. The Pamphlets record the utterances of the minister. The Hymn Book consists of songs composed *extempore*

at the service-time by Babu Durgá N. Ráy, and is an attempt to summarize the most striking passages of the minister's utterances.

8. *Dás Mandali Sabhá*. This is an Association exclusively of the Missionaries. In it they concert measures for the Mission work. It is held at the minister's house when occasion requires. Its secretary is Babu Baikanta Náth Ghosh.

9. *Young Men's Theological Club*. In it some young men, students of schools, carry on religious conversation every Saturday evening. Sometimes religious instructions are also imparted by Babu K. C. Nandi, who is its originator and supporter. The proceedings end with prayer and Sankirtan. It has got a small weekly paper (*Pilgrim's Journal*) which is published every Saturday.

10. *The Dacca Minor School*. This school was started under the auspices of the *Upasak Mandali Sabhá*, about a year and a half ago. Its object is to give moral and elementary religious instruction, along with sound secular education, to little children, especially to the children of the local Brahmos.

#### *The Branch Brahmo Somaj of India.*

It consists of 30 members, of whom 16 are Local and 14 Provincial. The following are the office bearers:

*Minister* : Rev. Brother Banga Chandra Ráy.

*Missionaries* : Rev. Bhái Chandra Mohan Karmakár,

                  "     "     Eshan Chandra Sen,

                  "     "     Durga Náth Ráy,

                  "     "     Dina Náth Karmakár.

*Secretary* : Babu Durga Dás Ráy.

*Assistant Secretary* : Babu Kailás Chandra Nandi.

This Report will give some idea of the type of faith cultivated by the Dacca Branch. *The Pilgrim's Journal* also bears witness to its anxious endeavours to influence young men, and to invite them to a definite acceptance of personal religion and all its attendant virtues. Now turn back to the second paragraph of the Report, where the writer has described the main purpose of the Somaj, which all these religious exercises are intended to promote and express.

Salvation in the Somaj is not a vicarious process, it means a direct dealing between God and His people. Hence the necessity of God revealing Himself to all. But God works redemption, as He does everything else, not in a methodless, capricious way; but after a regular system. It took full fifty years to perfect the new scheme of salvation. And lo! the scheme is now a full-fledged Dispensation. In it you have every part complete. Looked at from a philosophical point of view, it is a Science—precise, methodical, positive and demonstrable; but its real value then only comes to our view, when we look upon it as something influencing our practical lives. It is then, and then only, that we realize the awful fact, that, sinful as we are, *we stand in direct relations with Him*, and that those relations are not such as exist between physical force and dead matter, but such as can only exist between *two persons*. Yes, it is by virtue of this personal relation that God is our King, Judge, Father, Commander, Friend, Comforter, Redeemer, Mother, Guide and Help—it is these sweet relations between two persons, that make it possible for us to sin, cry and pray, and for Him to punish, pardon and comfort; for us to hear, obey and love, and for Him to reveal, sanctify and bless. And our dealings with Him are not by fits and starts, but sustained, constant and continuous; thus *realizing* in our own minds, what

has been preached to us as the "Kingdom of Heaven." In the realization of these two things, then, viz., our personal relations with God, and the necessity of the establishment of His Kingdom on earth, consist the changes to which allusion has been made. This is something new, at least to the generality of the Brahmos. Why we call it a Dispensation, ought to be plain enough to every body—it is because the scheme of salvation has been dispensed or sent by God Himself.—(*Y. T. Record*, pp. 60, 61.)

Now to "realize the fact that we stand in direct relations with God"—"relations such as can only exist between two persons"—is the primary condition of all vital religion, and any process which leads a man to this must, so far, be beneficial. That such has been the case with those Dacca Brahmos who have accepted the New Dispensation, far be it from my wish to question. Let this be freely granted. But surely their faith had reached this stage before the schism of 1878? "The realization of our personal relations with God, and the necessity of the establishment of His Kingdom on earth" are not new discoveries in the world. They have been the happy experience of myriads of Christians in all lands; they form the most prominent feature in all genuine Brahmoism, and are certainly no monopoly of the New Dispensationists. And when these latter assume that their own conception of our personal relations with God is the only true view, and when they uphold the New Dispensation as the Gospel which is to redeem India and all the world, and look down upon all who reject it as therefore unable to hold "direct relations with God,"—it becomes necessary to analyze their conception of personal religion, and to point out the elements of danger which it contains. The following representative passages will show the chief points in question:—

1. (*Yearly Theistic Record*, pp. 10, 11.)—Nothing with a Brahmo is "good" which is not a command of God, and nothing is His command, unless every man receive it directly from Him. We have no Scripture, no Revelation, no *Shástra*, no *Veda*, save His words: every little thing of our life—whether we should eat pumpkins on the first day of the month, or go towards the North on a Tuesday—should be regulated by His living command. Here, then, is something peculiar—something new. We Brahmos have to go to God for every trifle that we do, while people of other religions have books, men, and their own conscience for their guides.

2. (*Discourse on Inspiration*, by Durgá Dás Ráy, 1880, pp. 16, 17.)—If we believe in Inspiration, we must also believe it to be quite independent of morality, or rather, of the so-called ethical code of the moralist.

3. (*Ibid*, p. 25.)—If we believe Inspiration to be independent of morality, we must admit that it is not un-Brahmic to apply the doctrine in a case like the Kuch Behár marriage.

4. (*Yearly Theistic Record*, pp. 34, 35.)—Inspiration, with us, is an objective reality. . . . All impulses which are objectively perceived to come from God, whether through "those instincts, feelings and principles, &c., which He has implanted in us all," or in any other "extraordinary" way, are inspirations with us. Conversely, no impulse, however natural, however good, and however in conformity with the received ideas of the world, is a command from God, if it but want the element of objectivity in it. . . .

Neither do we at all care for the "lawfulness" or otherwise of an act, unless the "law" is *perceived* to come directly from the Lawgiver's hand. As to any "test" for inspiration, I hope the objection will at once suggest itself to you when I say that "good" and "bad" actions are relative terms, and are such only according as circumstances happen to make them.

5. (*Ibid*, p. 35.)—Mr. Sen *did not* countenance idolatry as such, and he would most assuredly have considered any tinge of it in the Kuch Behár marriage a high treason against God, had not its rejection involved a disregard for His *direct command*, which I need not repeat, is the only rule of right or wrong with a Brahmo.

Although this view of life is by no means new in history, it is new in the Brahmo Somaj, and is, both in its destructive and in its constructive results, perilous to all spiritual Theism.

1. It completely dissolves all moral distinctions in an overwhelming current of (supposed) Divine influence. The toleration of "any tinge of idolatry" is admitted to be "high treason against God;" yet He can give a "*direct command*" to commit that treason. Good and bad actions "*are such only according as circumstances happen to make them.*" In other words, there is no such thing as Moral Law, either in earth or Heaven. All human morality, whether personal or social, is thus swept overboard at a blow; and the anarchy is completed when we perceive that if our Creator, "by arbitrary choice, can shift, or reverse, or destroy the separating lines of good and evil," it must follow that "His Eternal Spirit is exempt alike from the one and from the other, and recedes from our aspirations into perfect moral indifference."\* And thus, ceasing to command us as the Immutable Righteousness, He can only be known to us as a Great Capricious Will.

2. On the other hand, this theory creates a new order of very burdensome duties. As the Divine Government is supposed to proceed upon no laws or principles which man can apprehend or trust, he is necessarily under the perpetual pupillage of special command in every separate trifle of life. "Whether we should eat pumpkins on the first day of the month, or go towards the North on a Tuesday—should be regulated by His living command." To carry out this idea to its full extent would be to empty human life of all individual thought or activity, and reduce man to a mere passive agent for the execution of superhuman decrees. But as no theory can really succeed in annihilating human nature, the inevitable effect of this belief must be to create a whole series of imaginary duties, unspeakably burdensome in themselves, and, more or less, harmful in their effects.

3. It is also evident that where this Ádesh theory is thoroughly accepted and carried out, no other faith can be relied upon as permanent,—as there is no belief, however sacred, which is

\* Dr. Martineau.

not liable to sudden abolition. The Brahmo Somaj has gradually become a power in India, from its endeavours to destroy idolatry and replace it by a pure faith, to root out evil social customs, and to promote the freedom and education of women; but of what avail will all these efforts prove, if the old abuses and miseries are to be rolled back upon the country by a sudden *Ādesh* in their favour, such as Mr. Sen's in 1878? And if every individual believer can receive arbitrary private revelations which supersede all his former principles and pledges, how can any security remain for social life at all?

Now it is this anarchical theory which has separated the Dacca Branch from its old fellow-workers in the East Bengal B. S., and which forms the root-idea of its "New Dispensation." Under its influence, the Dacca Branch has adopted several of Mr. Sen's new ceremonies, and the *Y. T. Record* distinctly avers (p. 9) that "the Somaj is a catholic one, and, as such, it ought to have room enough in it for these ceremonies, and many more like these." At the same time it may be observed that they appear to occupy a comparatively subordinate place in the Dacca movement, whose predominant feature is the all-absorbing idea of the direct, absolute, unerring (though unmoral) Inspiration which encircles that little Somaj in the white light of beatific vision, while all non-believers in *Ādesh* are left outside in darkness and death. Moreover, by some curious inversion of ideas, they evidently hold that this avowedly new Gospel is the normal and established Theism, while those Brahmos who decline thus to revolutionize their faith are heretical wanderers. For instance:—

"Many are called but few are chosen," not because the Lord would not choose them all, but because many of those who are called, having offended the "Holy Spirit," are cast away as a punishment. . . . It must be remembered that the few are not chosen for themselves but for the whole world; hence what the chosen few say and do in furtherance of the cause they represent, they say and do, not as independent individuals according as they think best, but as instruments in the hand of God, according as they are moved by the Spirit. . . . It is not yet too late for the misguided to return and be reconciled to the Lord our God and to His household of the Faithful. The chosen few do still earnestly pray for their return. Ah! when shall those who have gone astray, come back to the fold and once more join with believers in glorifying the Living God and His New Dispensation with hearts full of gratitude and joy everlasting?—(*Y. T. Record*, pp. 6, 8.)

To sum up. This Dacca movement combines two incongruous elements,—an ardent passion for the Divine Personality, and a colour-blind insensibility to His essential attribute of Immutable Righteousness. Of course, He is *more* than Righteousness; He is also Infinite Love, Beauty, Mercy, and Grace. But the soul which pants after these *without recognizing their eternal foundation*, can possess no safe anchorage, and may easily drift away even from that



hold upon God which it already enjoys. So serious a flaw would be dangerous in any religion ; but in Brahmoism, where the personal spiritual apprehension of Divine Truth stands almost alone, with so little support from any canon of sacred literature or historical example, a doctrine which makes light of the universal moral instincts, and consecrates unregulated individual impulse, must be especially fraught with danger. Its prevalence in the Brahmo Somaj would, I feel assured, be the signal for the speedy disintegration of the whole Theistic Church of India. Happily, this catastrophe does not seem to be imminent. The simple good sense and healthy moral instincts of the great majority of the Brahmos have remained unperverted by this Antinomian heresy, which will, we may hope, gradually pass away like a bad dream, leaving behind a clearer sight and firmer grasp of that Eternal Righteousness, to trifle with which is the saddest error that can overtake a human soul.

#### EAST BENGAL BRAHMO SOMAJ.

1. *Purbbangalá Bráhma Samáj*.—Rules of the East Bengal B. S. 12th Jyaishta, 1277 B. E. [May, 1870, A.D.]—Dacca : printed at the Bengal Press.

2. *Sámájik Shásan*.—Social Government : An Address to the Brahmo body by Bijoy Krishna Goswami, Nava Kánta Chatterji, and Ananda Chandra Mitra.—Dacca, printed at the Girish Press, Kártick, 1800 Shak. [October, 1878, A.D.]

3. *Purbbangalá Bráhma Samájér Achárjyer yogyatá o niyog sambandhe Trashtiganer Mata*.—Opinions of the Trustees of the E. B. B. Somaj on the appointment of its Ministers. Published by the Managing Committee of the E. B. B. S.—Dacca : printed at the Girish Press, 24th July, 1879.

4. *Purbbangalá Bráhma Samájér bigat Andolan*.—The late agitation in the E. B. B. Somaj. Published by a few members of the E. B. B. S.—Dacca : printed at the Girish Press. 30th July, 1879.

5. *Lakshmi Mani Charita*.—Biography of Lakshmi Mani.—Dacca : printed at the Girish Press. 1283, B. E. [1876 A.D.]

6 and 7. *Annual Reports of the E. B. B. Somaj for the years 1285 and 1286*. [1878-79 and 1879-80, A.D.] Read and adopted at the Annual General Meetings of those years. (These Reports are in Bengali, but have been translated for me, by a Brahmo friend.)

8. *Navabidhán mata o Sangitsamálochan*.—The doctrines of the New Dispensation, with a review of its songs.—Reprinted from the *Tattva Kaumudi* and other quarters, by some members of the E. B. B. Somaj. 20th of June, 1881. Brahmic Era 52.—Dacca : printed at the Girish Press.

At last we return to our old friends of the East Bengal Brahmo Somaj. Of their eight publications just enumerated, I have not space to give a full account. As I have already said, the schism of 1878 split the Dacca Anusthānics into two groups. That on the question which thus divided them, Babu Banga Chandra Ráy and his adherents were mistaken, seems to me indubitable. But out of respect for their manifest sincerity and religious earnestness, I have now given as full an account of their faith and proceedings as I am able to do in my limited space. I now turn back to record the proceedings of the Anusthānics whom they left behind them, but who, it will be seen, have not been standing still, much less going backward.

The first tract relates to the constitution of the Somaj, and the next three to the agitation of 1878. On these subjects enough has been said for the present. The 5th and 8th tracts I am obliged to pass by for want of time, though the 8th is very important,—and I must now come to the 6th and 7th tracts,—the Annual Reports of the E. B. B. S. for the Bengali years 1878-79, and 1879-80. From these I am glad to present the following extracts. Omitting from the first Report the summary of the agitation, I take it up after the settlement of Pandit Bijoy K. Goswámi, as minister to the E. B. B. S.

i. 1878-79.

\* \* \* During the last year Bijoy Babu did not perform the work of the minister only. For three months he delivered religious instructions in the E. B. Brahma Mandir on alternate Saturdays for the religious training of students. Many students and educated people attended these discourses. Since his coming here, the Brahmos of this place have been holding weekly Sankirtans, &c., in different houses, and a religious discussion has been held every week in the house of Dr. P. K. Ráy. During the last year Bijoy Babu delivered public lectures on the following subjects:—

1. Experiences of my life.
2. Difference of doctrines, and agitation in the Brahmo Somaj.—1.
3. Ditto, Ditto.—2.
4. The Next World.

The number of people who attended these lectures was great. Besides Bijoy Babu, Babus Káli Prasanna Ghosh, Sitalá Kánta Chátterji, and Banga Chandra Ráy delivered some lectures concerning the Brahmo Somaj.

Since Bijoy Babu's coming to Dacca, he received letters of invitation from six or seven Brahmo Somajes of East Bengal to go and preach there. Though the E. B. B. Somaj has not yet made any systematic attempt for the preaching of Brahmoism in the different parts of East Bengal, still it rendered last year much assistance in the preaching of Brahmoism in the towns of Mymensingh and Faridpur, where Bijoy Babu delivered eight or nine religious lectures. Many gentlemen and educated men came to hear these lectures. It would doubtless be of great benefit if the E. B. B. Somaj could make proper arrangements for the propagation of Brahmoism in the different parts of East Bengal.

During Bijoy Babu's absence, Dr. P. K. Ráy, Babus Rajani Kánta Ghosh, Káli Nárāyan Gupta and Prasanna Chandra Mozumdár performed the work of

the minister. For this, best thanks are now tendered to these gentlemen on behalf of the Somaj.

Last year there was a larger increase in the number of members of the E. B. B. Somaj than heretofore. This is no doubt a good sign. It may be inferred from this that the love and respect of the people towards the Somaj have increased. Many of those members who were indifferent concerning the works of the Somaj before, seem now zealous, and many are benefiting the Brahmo Somaj with pecuniary help. But a much larger increase is very necessary if the Brahma Mandir and its surrounding grounds are to be kept in good condition. Though the members have deposed Banga Babu from the pulpit on account of doctrinal differences, still notwithstanding the want of money in the funds of the Somaj, they have been rendering the same pecuniary help to Banga Babu and his family as they used to do before.

Last year the regular Utsabs and the other works of the Somaj were performed excellently and with *éclat*. At the Utsab of 21-22 Agrahāyan the congregation were very much pleased at the beautiful songs by a few of the Brahmicas. As in other years, cloth, rice, and pice were distributed to the poor at the Utsab time. The E. B. B. S. last year showed a good example and liberality by allowing the Brahmicas the right to sit publicly (outside the *purdā*) in the Mandir. Those among the Brahmicas who so desire may sit in the reserved seats. By the endeavours of some members of the E. B. B. S., a Sunday School was established here last year. The object of the school is to impart to the pupils instruction in general religion and morality. If this institution becomes permanent, it will be of great benefit to the students in the formation of character. \* \* \*

Lastly, all of us should be thankful to the Good God, and by all means endeavour that we may improve the Somaj with greater zeal and love of truth during the present year.

1286,	}	NAVA KANTA CHATTERJI,
8th Bhādra.		

ii. 1879-80.

The East Bengal Brahmo Somaj has entered upon another year, after having, by the will of the All-Good God, performed its duties during the past year, amid various adverse circumstances, so far as lay in its power.

The first duty of the Brahmo Somaj is the propagation of the Brahmo Religion. How far, during the last year, the E. B. B. S. assisted in the propagation of Brahmoism in the local town (Dacca), and in other places will now be related.

The respected minister of the E. B. B. S., Pandit Bijoy Krishna Goswāmi, delivered many excellent sermons from the pulpit on *bhakti* and religious culture (*Dharma Sādhan*) from *Mahābhārat*, *Rāmāyan*, *Bhāgavatgītā*, and other *Purān Shāstras*. It is superfluous to state that these sermons were very acceptable to the members of the congregation. One chief characteristic of all these sermons is that without confining Brahmoism within the limits of sectarian doctrines, but keeping it free from all sorts of unnaturalness, he has endeavoured to establish it on the great universal truth—that “the love of God and the performance of the works He loveth is His only worship.” The genuine and natural mode of imparting religious instruction which Bijoy Babu has adopted is no doubt particularly beneficial. It should be the duty of every Brahmo to take care that Brahmoism be not entangled in doctrinal meshes.

Last year Bijoy Babu preached at Calcutta, Konnagar, Maheshpur, Burdwān, Sāntipur, Aknā, Bāghāchrā, Jessore, Narāl, Barisāl, Brāhman-bāriā, Commillā, and other places. The subjects of his lectures were these.

"The present condition of the Aryan nation," at Jessore; "Evolution of religion," at Narál; and two lectures on "Aryan religion and *bhakti*," at Bráhmañbáriá. These lectures attracted large numbers of people. At Commillá the lectures were on the "Life of Dhruba," "Morality," "Destruction of the family of Jadu," and "Greatness of love (*bhakti*). The lecture on Morality was delivered for the students, at the premises of the Government School. The E. B. B. S. can undoubtedly effect a good deal of good by directing its attention to the state of indifference to religion now existing among the students. Last year Dr. P. K. Ráy made endeavours to impart instructions on morality to the students every Sunday in the Somaj house; and some help is also being rendered in this matter by the Sunday School. At Barisál, Bijoy Babu lectured on the "Religious condition of the Aryans," "*Bhakti*," and "The present condition of the Brahmo Somaj." Beside these, Nagar Sankirtan, as well as daily family prayers, took place there. Bijoy Babu, besides conducting the weekly service in the Mandir, now and then conducted prayer in the houses of Babu Ánanda Mohan Dás of Faráshgunge and Babu Govinda Chandra Dás of Digbázár. During his absence the service in the Somaj was conducted by Dr. P. K. Ráy, Babus Rajani Kánta Ghosh, Prasanna Chandra Mozumdár, and Káli Náráyan Gupta. They deserve the special thanks of the Somaj for their exertions. Dr. P. K. Ráy delivered in the Somaj a lecture on "Knowledge and Faith about God." Babu Ánanda Chandra Mitra lectured on "The Future of the Brahmo Somaj." A few members of the E. B. B. S., besides attending weekly service, had on every Tuesday, Brahmo Sankirtan, and on Friday, religious discussion. It is impossible to describe the benefit derived from having such an able and pious man as Bijoy Babu, as minister of the Somaj. All of us should take particular care to have him here permanently. A man able to appease the spiritual hunger of the members of the congregation should always be kept here. Otherwise merely a large and beautiful house would serve no real purpose of the Somaj. Means should be adopted by which an union of the other Somajes of East Bengal may be effected with the E. B. B. S. For attaining this end, the means are apparent: 1st, the sending of missionaries from here to different places; and 2nd, the publication of a religious paper with an account of the transactions here in connection with the Somaj, and also lectures, &c., that take place here,—for the information of the members of the Mofussil Somajes.

Last year Pandit Siva Náth Sástri, M.A., a missionary of the Calcutta Sádharán B. S. came here on invitation from the Executive Committee of the E. B. B. S. He stayed here a fortnight, and by his excellent lectures kindled religious fire in the minds of the members. He conducted service in the Somaj, and also family prayers, and held discussions on religious matters with the students. . . . There can be no doubt that the occasional presence of such a missionary as Siva Náth Babu can do much to help the members in religious matters.

The E. B. B. S. has celebrated four Utsabs during the past year. \* \* \*

A beautiful garden has been laid out within the compound of the Somaj, through Dr. P. K. Ráy's care. So thanks are due to Dr. Ráy for the care he bestows in making the compound beautiful. Many thanks are tendered to the Sádharán B. S. of Calcutta for its monthly aid of 25 Rs. for Bijoy Babu's expenses. The members of the Somaj are also deserving of thanks for their monthly pecuniary help for the minister and the work of the Somaj. \* \*

Lastly, I beg to finish this report with thanks to the Merciful God, the life and only support of the Brahmo Somaj.

Dacca. }  
1287, 6th Bhádra. }

NAVÁ KÁNTA CHÁTTERJI,  
Secretary, E. B. B. Somaj.

The Report for the year 1880-81 has not yet reached me, but Babu Nava Kanta Chatterji has kindly supplied me with the following details concerning the institutions that have been recently established in the Somaj.

The first of these is the Sunday School. It was established about two years and a half ago, with the object of imparting moral instruction to young boys attending the different schools of the town. The School is divided into three classes, the first being intended for comparatively elderly boys, and the last for very young ones. The school is not so well attended as it should be. At the commencement of the past year the attendance was very satisfactory, the numbers on the roll having risen to above 60. The number has now fallen off. There is, however, this redeeming feature, that those who still continue are very steady in their attendance, and it may reasonably be hoped that they are being benefited by the instruction they receive. The subject-matter of these instructions is the duties of life, duties to God, duties to society, and duties to ourselves,—the last including duties connected with the preservation of health. The Sunday School is so far from being a Godless institution\* that in the first class at least, the relation in which we stand to God, the duty of prayer, the next world and other kindred subjects, form a considerable portion of the year's course.

Here may be inserted a list of questions that were recently set to the first class of this school,—for which I am indebted to another active member of the E. B. B. S., Babu Rajani Kanta Ghosh.

1. If you live in a house, the inmates of which are not of pure character, and if you have no means of leaving the house : how will you conduct yourself to be able to preserve the purity of your own character ?
2. To what temptations are school-boys generally liable ? How can they avoid them ?
3. If your father or guardian wishes you to do something immoral, how can you abstain yourself from it and at the same time wound his feelings as little as possible on account of your refusal ? Illustrate your answer by a hypothetical case.
4. Show that if a man wishes it, he can lead a useful life and do good to the society in which he lives, however slight his attainments, or however low his position in society may be.
5. What are our relations with God, and what are our duties arising therefrom ?
6. What are our duties to ourselves ? Prove that a proper performance of these duties includes the performance of our duties to God and to society.

Next may be named the Students' Prayer-meeting, started in May 1881, and the Theistic Society, established as such in March 1881. Of these two institutions Babu Nava Kanta Chatterji wrote to me last July (1881), as follows :—

The Students' Prayer-meeting is well attended, and the members appear to be earnest. The meetings are held weekly, and discussions on some religious subject (the subjects selected being generally those of the sermon preached on the previous Sunday), Sankirtan, and prayer, form the business of these meetings. Till very recently, the students conducted their own prayer and discussions ; but a member of the E. B. B. Somaj has now kindly undertaken to help them and preside over their meetings.

\* Babu K. C. Nandi had said in his first letter to me (*Sunday Mirror*, March 27, 1881) that the members of the E. B. B. S. "could find no better work for themselves than a Godless 'Sunday School,' and the 'established forms' of the stereotyped Utsavs."

Last, though not least, is the Theistic Society established in March last. A religious discussion-meeting used formerly to be held at the house of Dr. P. K. Ráy, but as this was rather of a private nature, Dr. Ráy and his friends decided on removing it to the Somaj and giving it a more public and formal character. The Theistic Society was the result. Its sittings are held fortnightly. All who have faith in Brahmoism are eligible as members, and not only outsiders, but also some of the members of the Branch B. S. of India have enlisted themselves as members. Some religious subject selected at a previous meeting is taken up for discussion; one of the members opens the subject either by delivering an oral lecture, or by reading a paper, and then free discussion follows.

The President of this Society is Dr. P. K. Ráy, and the Secretary and Assistant Secretary are Babus Jagat Bandhu Láhá, M.A., and Ganga Govinda Gupta, B.A. The following list of subjects discussed last year was sent to me in October 1881, by Babu R. K. Ghosh.

- |  |   |
|--|---|
| 1. The necessity of Religion to man.       | 6. The relation between Religion and Morality.                            |
| 2. The Living God.                         |   |
| 3. How to attain to a living faith in God. | 7. The necessity of <i>Sádhan</i> for the attainment of a religious life. |
| 4. The relation between Reason and Faith.  | 8. The human soul and the next world.                                     |
| 5. How to see God.                         | 9. Character and Religion.  |

The sixth of these subjects—"The Relation between Religion and Morality"—was the occasion of an able and elaborate lecture by Babu Sháma Kánta Nág, M.A., delivered before the Theistic Society on June 30, 1881. From the full report given in the *East*, I quote the following sensible remarks on the New Dispensation.

This new form of Brahmo Theism differs from the old in one important feature, viz., in disowning any permanent moral principle or faculty in man. The divines of the New Dispensation tell us that there is no [such] definite guiding principle in man as the moral faculty, seeing that morality varies in every country and in every stage of civilization, and that, admitting that there is such a principle, it is, at best, but a very fallible test whereby to judge of our actions as right and wrong. The only known principle, according to these divines, whereby we are enabled to regulate our actions in conformity with God's will, is Inspiration or *Adesh*. This doctrine of Inspiration has appeared inscrutable and mysterious to many, and totally subversive of personal and social morality, and it led to the late unhappy dissension in the Brahmo Somaj. . . . Unhappy and unfortunate as this quarrel has been, it has originated in a total misapprehension of the relation that subsists between Religion and Morality.—(*The East*, July 18, 1881.)

The lecture is too long for analysis here, but its healthy spiritual and ethical tone may be divined from the following passage, in which the speaker summarized his conceptions of the nature of religion.

The conclusion to which we are thus brought is, that religion belongs exclusively to no one part, no one disposition or faculty of the mind, but embraces the whole mind, the whole man. Its seat is the centre of human nature, and its circumference is the utmost limit of the energies and capacities of that nature. At the lowest, it has something alike of intellect, affection,

and practical obedience in it. At its best, it includes all the highest exercise of reason, all the purest and deepest emotions and affections, and the noblest kind of conduct. It responds to its own true nature only in the measure [with which] it fills the intellect with light, satisfies the reverence and love of the most capacious heart, and provides an ideal and law for practical life in all its breadth. There is, then, a general notion of religion which includes all religions, and that notion both suggests to us that the various religions of the world are of very different values, and points out to us a standard by which we may determine their respective rank, and estimate their worth.—(*The East*, July 25, 1881.)

It is with peculiar pleasure that I quote this last sentence. When thoughtful Brahmos come to perceive that "the various religions of the world are of very different values," and to grasp a reliable standard by which to determine their respective rank and worth,—a new era will dawn for the Brahmo Somaj. Then will its genial Eclecticism be freed from the one dangerous tendency which it occasionally displays, viz., a too easy acceptance of heterogeneous teaching,—and pass into the higher phase of a pure and lofty Catholic Faith, in which only the gold of other religions will be retained, while all their base alloy is rigidly eliminated. With this hope, I close my report for the energetic capital of East Bengal.

#### THE FOUR BRAHMO SOMAJES OF MYMENSINGH.

The first Brahmo Somaj at Mymensingh was founded by Babu Ishan Chandra Biswás in 1853, and a Mandir was opened in 1869. A Branch Somaj was added in 1867 for the special purpose of giving religious teaching to youths under eighteen years of age; and both these institutions were going on harmoniously, when the fatal Kuch Behár marriage threw its apple of discord into the little community. The Somaj sent a letter of protest to Mr. Sen, and also a note (dated Feb. 16, 1878) to the same effect, signed by 22 Brahmos and 4 Brahmicas,—to the Provisional B. S. Committee at Calcutta. Three months later, on the 14th of May, 1878, a general meeting of the Somaj was held, at which the following resolutions were passed, with only two dissentient votes.

(1.) That the promature and idolatrous marriage of the daughter of Babu K. C. Sen with the minor prince of Kuch Behár has lowered the high object and glory of the Brahmo Somaj; the Mymensingh Brahmo Somaj therefore declares it an un-Brahmic marriage.

(2.) That those who defend or sympathize with this marriage as a Brahmo Marriage, or a marriage allowable in the Brahmo Somaj, shall not be any more received or acknowledged as Ministers, Missionaries, or Secretaries of the Brahmo Somaj.

But unfortunately one of the two dissentients, Babu Káli Kumár Bose, was himself the minister and secretary of the Somaj, and he stoutly refused to accept his deposition. His companion, Babu Gopi Krishna Sen, assisted him by applying to the secular

arm, and next Sunday, when the congregation (numbering altogether about 30) arrived at the Mandir, they found it guarded by policemen, who forbade their entrance. They retired calmly, and held Divine service elsewhere; but they did not cease to make efforts for the recovery of their rights,—first by private remonstrances, and when all these failed, by a public law-suit. The decision given by the sub-judge of Mymensingh awarded equal rights to both parties in the possession of the Mandir; but as this left the matter virtually where it was before, the ejected members decided to drop the contention, and to provide another Mandir for themselves so soon as practicable.

A fresh misfortune befel them soon after the split, in the un-Brahmic conduct of their new minister, who married a young girl of only 11 or 12 years old, with Hindu rites,—and of course forfeited his situation in consequence. But in spite of all discouragements, the Mymensingh Somaj held steadfastly on its way, in fellowship with its Branch Somaj previously mentioned, whose esteemed minister, Babu Srináth Chanda, has for several years been a mainstay of Brahmoism in Mymensingh. Of the present condition of these two Somajes I am enabled briefly to report, by the kindness of Babu Sarat Chandra Ráy, Secretary to the main Somaj, who wrote to me (Nov. 9, 1881) as follows:—

There are 19 members of the Mymensingh Brahmo Somaj, of whom seven are Ánusthánic. They hold their prayer-meeting every Sunday evening at a Brahmo house, and meet on other days of the week for religious conversation and in meeting of boys. Besides this, every work of public utility is started by these Brahmos. The members of the Branch Brahmo Somaj meet every Sunday morning for prayer, and they have special meetings on other days of the week for exchange of thoughts with one another,—their special aim being the formation of character. They are 21 in number, including 5 of the main Somaj who are Ánusthánic Brahmos.

Now for the other side of the picture. Babu Káli Kumár Bose, who had refused, in May 1878, to accept his deposition from the double post of minister and secretary, has continued to hold possession of the Mymensingh Mandir ever since. His adherents appear to be very few, but they still regard themselves as “the Mymensingh B. S.,” and Babu K. K. Bose duly furnished his report thereof to the *Yearly Theistic Record* (Appendix, pp. ix.-xii.), of which report the following is a translation.

Three years ago, the young Brahmos of this place seceded from us, and established a new Somaj. Their youthful vigour and zeal were, to Mymensingh, something like unbloomed flowers which, for a time, appear so beautiful and hopeful to the eye, but which before the approach of spring, wither away and fall to the ground, making the trees look barren. In this sweet spring of the New Dispensation, where are those who once formed the centre of all hope and trust, and who, in the name of religion, suffered persecution and made self-sacrifices? Every good-hearted



man can understand how painful it is, in this blessed hour, not to see those whose energy, firmness and faith taught me several times how to acquire those qualities. It is all the more difficult to say how painful it has been to me to see these young men now walking in the crooked paths of this world. Really these brethren who, like ignorant and naughty boys, are defying and disowning their own Mother and elder brothers, are thereby gradually sinking deeper and deeper into the fathomless ocean of worldliness. They have fallen vanquished, at the very commencement of life's battle, and are not awakened by the deep and ear-piercing trumpet of the New Dispensation. However, when the Mother of this universe has been pleased to look mercifully towards India, Mymensingh has also been blessed. Surely a day will arrive when every one will take shelter under the sweet shadow of the New Dispensation.

About the beginning of last year, a few missionaries from Dacca came here. They brought new ideas to this place: and people in general began to discuss the New Dispensation. About this time, my friend and present colleague, Babu Mohim Chandra Sen, late Minister of the Noákháli B. S., arrived here. Since his arrival, we have had Divine service in the Mandir twice every Sunday, instead of once as before.

In the month of last Ásvín we had Sankirtan in the village of Bághil, near Tangail. In the month of Māgh, we had an Utsab extending over a week. A new era has since begun here. The local Brahmos have been preaching the N. D. with vigour and devotion. We have also been singing Sankirtan and preaching the N. D. in Haribolá, Keotkháli, Shambhugange, and Sehará, &c. Sankirtan was also sung in different houses here. Last year we preached and sang Sankirtan in the great *Meli* [fair] which takes place every year on the other side of the river.

The people began to look with disgust towards the Brahmo Somaj on account of the case in connection with this Somaj, which was brought before a court of law. But recently, the new ideas and vigour of the New Dispensationists have very much removed that disgust, and people are showing eagerness to know the secrets of the N. D.

A few days ago a Brahmo sang the N. D. from door to door with a *Khanjani* [a small drum] in his hand.

For the last few years the labours of both Minister and Secretary have devolved upon me. Last year I used to perform Divine service occasionally in the Branch Somaj. Babus Mohim Chandra Sen and Prabhat Chandra Mukerji performed Divine service there as a rule. A special service is held on Tuesdays for the Brahmicas; on Wednesdays, we have discussions in the Sangat. My family has been greatly benefited by the Divine service and Sankirtan that are held in my house on Tuesdays and Saturdays.

Last year, certain brothers went to neighbouring villages and gardens for the purpose of solitary devotion, and the Brahmos, generally, practised faith, asceticism, and the seeing and hearing of God. The *Námkarán* ceremony of my son and daughter have been performed according to Brahmic rites. On the occasions of the eleventh *Srāddha* ceremony of Mohim Babu's deceased father and the annual *Srāddha* ceremony of my own deceased father, prayer was offered to God.

The expenses in connection with the B. S. amounted, last year, to 150 Rs.

It would be much to the advantage of the local Brahmos and the general public, if a missionary could reside here permanently.

KÁLI KUMÁR BOSE, *Secretary.*

I give this document in full, as an instructive specimen of the New-Dispensationist view of the relations between a Somaj and its officials. The Mymensingh B. S. had repeatedly and emphatically

condemned the Kuch Behár marriage as un-Brahmic, and had deposed their own minister-secretary from his double office, because his different views disabled him from performing its duties; but "under the sweet shadow of the New Dispensation," all this counts for nothing. The ex-minister turns the congregation out of the Church by main force, keeping the building for himself and one or two companions,—and then announces that "those who once formed the centre of all hope and trust," have "*seceded from us*," and are "defying and disowning their own Mother and elder brothers." Such representations clearly imply a belief in the divine right of ministers, which has never been adopted by the Brahmo community; and the experience of the last three years is a sufficient guarantee that if that belief ever had any chances of such adoption, they are now entirely lost.

Next, it should be added that the Branch Somaj mentioned in Babu K. K. Bose's report, is not the original Mymensingh Branch of which I have already spoken as founded in 1867, and now reckoning 21 members. That Branch continues to act in concert with the ejected main Mymensingh B. S.; but about a year ago, two of its then members joined the New Dispensation party, and these, with a few schoolboys, have (I am told) been gathered into a separate Branch, meeting for Sunday morning service in the Mandir. And as the few Brahmos whose proceedings are reported by Babu K. K. Bose reckon themselves to be the 29 years' old Mymensingh B. S., so these other few Brahmos reckon themselves to be the 14 years' old Branch. Thus the Somajes of Mymensingh, while ostensibly only two, are really four. The two original Somajes reckon altogether 35 members: how many the two New Dispensation Somajes reckon, does not clearly appear. Babu K. K. Bose gives no numbers, and it is evident from his report that the chief activity of the N. D. movement in Mymensingh has been due to outsiders. Babu Sarat Chandra Ráy, in his letter of last November to myself (mentioned above), states that "there are five members of the N. D. party here, three of whom are Ánusthánic;" and I am not aware of any published statistics which would give a larger estimate.

Lastly, I have to report that the (original) Mymensingh B. S. held a meeting on July 18, 1881, at which three resolutions were passed unanimously,—the two first being in favour of my *Brahmo Year-Book*, while the third stated that

The members of the Mymensingh Brahmo Somaj deeply regret the preaching of [the] superstitions and idolatrous doctrines of the so-called New Dispensation, which are regarded by them as quite antagonistic to the true principles of Brahmoism.

During the last year or two, a great many new Somajes have been founded, mostly in Bengal, by members of the Sádharan B. S.

All of these will (I believe) be found in my List of Somajes for 1881; but for want of sufficiently large maps, I cannot always tell in what districts to class the names. I can therefore only say of East Bengal, that it contains besides Dacca and Mymensingh, at least 13 places at which Brahmo Somajes exist. Of these, the Somajes at Chittagong (which issues two fortnightly papers, the *Bráhma Bandhu* and the *Sangsodhini*), Kishoregunge, and Jangalbári (dating respectively from 1855, 1866, and 1875) have always sided with Mr. Sen. On the other hand, the following eight are in friendly relations with the Sádharan B. S.;—Bágháchrá, Barisál (where the local minister's wife, Mrs. Manorámá Mozumdár, has lately been ordained as a Brahmo Missionary), Bráhmañbáriá, Commillá, Faridpur, Noákhály, Phirozepur and Tángáil,—all except the last two being of long standing. Of two others, Jámálpur and Tille, I have no definite information.

#### ASSAM.

There are thirteen\* Brahmo Somajes in Assam, eight of which existed previous to the year 1878, viz.:

Cáchár.	Shillong.
Dhubri.	Sibságur.
Gowhátti.	Sylhet.
Nowgong.	Tezpur.

But the Kuch Behár marriage split the Tezpur B. S. in two, and the New Dispensation performed the same operation for the Somajes of Sylhet and Dhubri, at the respective dates of July and November, 1881. In addition to the three new Somajes thence arising, a new B. S. was founded by some members of the Nowgong B. S., at the neighbouring village of Jámugiri, in 1878; and another Somaj was founded at Silchár in CÁCHÁR, by some members of the Sádharan B. S., in 1881.

#### SYLHET PRÁRTHANÁ SOMAJ.

A detailed account of all these local disputes would be very unprofitable to English readers. But the earnest and affirmative Brahmic faith which generally underlies the resistance to the New Dispensation, has found so clear an expression in some papers which I have received from the Secretary to one of these new Somajes,—the Sylhet Prárthaná Somaj,—that I present his chief communication entire, and give the pith of the rest,—commencing with the following account of this new Somaj, given in his first letter to myself.

\* \* \* The protesters then, to preserve the purity of their religion, and to spread the *pure doctrines* of Brahmoism, resolved to organize a separate

\* Owing to recent alterations in the boundary line between Eastern Bengal and Western Assam, the Somajes at CÁCHÁR and Sylhet, which used to be reckoned as in Bengal, are now included among those of Assam.

Somaj, and a Brahmo Somaj under the name of the "Sylhet Prārthanā Somaj" [Prayer Association] was established on the 13th March, 1881. All the Ānusthānic or thorough-going Brahmos have joined the new Somaj; only a few Hindu Brahmos, i.e., those who are practically Hindus, but Brahmos only theoretically, stick to the old Somaj, which is living a stagnant and inactive life.

The Prārthanā Somaj has, up to the present time, 22 registered members, besides sympathizers and subscribers. Six of the members are Ānusthānic Brahmos. The Somaj having no prayer-house of its own, its members hold their regular weekly service every Sunday evening at the premises of the National Institution, a higher-class English school here. They also hold family prayer-meetings on week-days at the houses of some of the members of the Somaj, and a weekly *Sangat Sabhā* for religious discussions.

The members are not altogether sitting idle. The National Institution, consisting of upwards of 225 boys, is mainly, and I should say solely, managed by the exertions of some of the members of the Prārthanā Somaj, six of whom work on the tutorial staff. It is an independent institution, which was started only last year. It sent up candidates, the same year, for the Entrance Examination, two of whom passed.

The local students have recently formed a weekly prayer-meeting under the name of the "Young Men's Theistic Society." They hold their regular weekly service every Saturday evening, at the premises of the National Institution. The service is conducted by the students themselves.

The members of the Prārthanā Somaj are trying their best to place the Somaj upon a constitutional basis, and I think they have succeeded to a certain extent in their attempts. They have at present directed their attention towards raising a fund for the erection of a prayer-house. • •

Sylhet Prārthanā Somaj, 17th July, 1881. RĀJ CHANDRA CHAUDHURI,  
Secretary.

P.S. I beg to enclose herewith a copy of an Appeal in Bengali to the Brahmos against the New Dispensation, published by the members of the Executive Committee of the Sylhet Prārthanā Somaj.

Of this "Appeal" I am enabled, by the help of a Bengali friend in England, to present the following full translation.

#### TRUTH WILL TRIUMPH.

#### *A Humble Address to the Brahmo Community.*

BRETHREN,—Accept our affectionate greeting. We heartily thank the Merciful God that He has sent Brahmoism into the world for the salvation of sinners. It is impossible to express in words how greatly we have been benefited by the acceptance of this faith. By taking shelter in the Brahmo Somaj we have gained true manliness. The Brahmo Faith and the Brahmo Community are the things dearest to our hearts. To preserve the purity of the Brahmo Church, and defend it from hostile attack, is the duty of every Brahmo. Otherwise we should be guilty of terrible ingratitude and heartlessness.

Everyone knows that Babu Keshub Chandra Sen has for some months been preaching a new and strange religion, called the New Dispensation. In this religion various objectionable and despicable doctrines are put forth. So much so, that its disciples do not in the least think ill even of dark idolatry. Our heads must bow in shame, and our hearts be rent with sorrow, when we tell that in the very Church which was dedicated to the worship of the One Only God, the Dispensationists worshipped a flag and some sacred books. Again, the other day, the leader of the Dispensation, with his disciples, performed the *Hom*, and were baptized in the *Kamal Sarobar*. Those who read the *Dharma Tattva*, the *New Dispensation*, the *Sunday Mirror*, and the *Banga*

*Bandhu*, know how far Keshub Babu and his disciples have fallen from the Brahmo Somaj. Who that observes all this can fail to perceive that the New Dispensation is perfectly inimical to Brahmoism, and that it has arisen in this world only to increase the number of appalling superstitious creeds? If Keshub Babu and his disciples had only made a general acknowledgment that they were no longer Brahmos, and had no sympathy with the Brahmo Somaj, we should have said nothing upon this subject. But they are unblushingly preaching the religion of the New Dispensation in the name of the Brahmo Community and the Brahmo Faith. This we cannot endure. We cannot bear such an unjust attack upon our dear Brahmo Somaj. Therefore, O Brahmos! let us gird on our armour for the defence of our beloved Church and community. A very great responsibility lies upon us. Let us all, every Brahmo and every Brahmo Somaj, combine to let the world know that the New Dispensation is not the Brahmo religion; that it is quite opposed thereto; that we have not the least sympathy with this creed; and that if any Provincial Brahmo Somaj in blind belief has accepted, or does accept, this New Dispensation as Brahmoism, then the Brahmo Somaj will not have any sympathy with it. It is the duty of every Brahmo, wherever he may be, from that place to inform the public, in any public paper, that the New Dispensation is totally opposed to Brahmoism.

Your petitioners,

CHANDRA KUMÁR GHOSH,  
BRAJENDRA NÁTH SEN,  
KRISHNA KISHORE MOZUMDÁR,  
PRASANNA KUMÁR CHAUDHURI,  
ABHAYÁ CHARAN BISWÁS,  
KAILÁS CHANDRA CHAKRAVARTI,  
RÁDHÁ NÁTH CHAUDHURI,  
RÁJ CHANDRA CHAUDHURI.

*Members of the Executive Committee of the Sylhet Práráthaná Somaj.*

Sylhet, 10th July, 1881.

#### CENTRAL ASSAM UPÁSÁNÁ SOMAJ.

This is the Protestant Somaj at Tezpur, established at the end of 1878, and entitled as above (*Upásaná* meaning worship) to distinguish it from the original Tezpur B. S. The following manifesto, sent to me last June, sufficiently defines the attitude of the Central Assam U. S. towards the New Dispensation.

We, the members and sympathizers here present of the Central Assam Upásaná Somaj, met this day to express our opinion with regard to the "New Dispensation," lately promulgated by Babu Keshub Chandra Sen and his disciples.

2. We regret to find that Mr P. C. Mozumdár, to support certain erroneous views of the Brahmo Somaj of India, strongly censured Miss Collet—a lady who has devoted her head and heart to expounding the real views of the Brahmo public—and that he tried to mislead the public, inasmuch as he represented the views of the so-called "Dispensationists" as the views of the whole Brahmo community.

3. We think that the New Dispensation is a disguised form of the *Avatarism* promulgated in India from time to time, and that the observances lately introduced into the Brahmo Somaj of India tend to encourage some forms of superstition, which it should be the object of the Brahmo Somaj to root out.

4. We take this opportunity to express our heartfelt gratitude to Miss Collet for her endeavours in the cause of Brahmoism, and to thank her most

sincerely for what she has done to lay before the public the views of the Brahmos and the Brahma Somaj, and thus to be an instrument in revealing, out of India, the holy doctrines of the Brahma Somaj. May the Almighty Father keep her safe here to fulfil His Divine Will.

RAJANI KÁNTA BASU,  
RÁJ MOHAN DÁS,  
NAYÁ KUMÁR NÁG,  
KÁLI PRASANNA MOZUMDÁR,  
MAHIM CHANDRA CHAKRAVARTI,  
TARINI PRASÁD CHAKRAVARTI,  
PURNA CHANDRA SEN,  
SARAT CHANDRA MOZUMDÁR.

Tezpur, Sunday, the 22nd May, 1881.

In addition to the votes of thanks for my *Year-Book* from the Protestant Somajes of Sylhet and Tezpur, I received one from the (undivided) B. S. of Nowgong.

At this point I am forced, most reluctantly, by the state of my health, to cease these detailed Provincial Reports, and to condense the remaining matter of this Chapter into the briefest possible summary.

*North Bengal.*—Nearly all the Somajes of this quarter are against the New Dispensation. From five of these I have received votes of thanks, viz., from Dárjiling, Jalpaiguri, Sáidpur, Siliguri, and Sirájpgunge.

*Orissa.*—The three several Somajes of Orissa, as well as I can gather, appear to be in sympathy respectively with the three centres in Calcutta:—Cuttack (No. 1) with the Ádi B. S.,—the Utkal B. S. (Cuttack, No. 2) with the Sádháran B. S., and Bálásore with the B. S. of India.

*British Burmah.*—There is also a B. S. at Rangoon, which appears to be in sympathy with the B. S. of India.

#### NORTHERN INDIA.

Of the dozen Somajes scattered over the North of India, the only important ones are those in the Panjáb, at Láhore, Multán, Rupár, and Simlá Hills. Láhore, which since its foundation (in 1863) has always been an important Brahma centre, has been the seat of harassing controversy ever since the Kuch Behár marriage, and in January, 1879, the Protestant Brahmos of Láhore established a separate prayer-meeting, which was further defined in 1880, as the Central Panjáb B. S. Its first Annual Report, issued in May, 1881, is extremely interesting, from its full details of affirmative Brahmic work, and I much regret to omit the long extracts therefrom, which I had marked for quotation. The original Panjáb B. S. has not issued any Annual Report since the one which I gave in my last *Year-Book*. Now, however, my readers will hear with pleasure that at the close of last year (1881), the two Somajes were re-united in

one. The chief leaders of both sections are on the new Committee of Management, and we may hope that their energies will henceforth be exerted in harmonious concert for the religious and social improvement of the Panjáb.

From Rupár,—which appears to incline to Mr Sen,—I do not remember having ever seen any special report. At Simlá Hills there are two Somajes, taking opposite sides. Mr. P. C. Mozumdár resided there for some months, last summer, working and preaching with his usual ability and energy. Two of his lectures have been published in his *Theistic Review and Interpreter* for August and September, 1881. The original Simlá Somaj, on the other hand, passed resolutions against the New Dispensation, and sent me a long letter of thanks for my *Year-Book*.

*Multán*.—I cannot pass by the Multán B.S. without mentioning a general meeting of its members and sympathizers, held on August 8, 1881, at which the following resolutions, after considerable discussion, were passed by a majority of the members.

1. That a vote of thanks to Babu Keshub Chunder Sen and his followers be recorded in the proceedings of this Somaj, for the past services rendered by them to the cause of Brahmoism.

2. That the Multán Brahmo Somaj has no sympathy with the members of the (now old) Brahmo Somaj of India, now called the "New Dispensation," in the matter of certain beliefs, practices and ceremonies that have lately developed amongst them, such as their *peculiar inspiration, Special Providence, &c., Arati, Hom, Water Baptism, Lord's Supper with rice, Flag, &c., &c.*

3. That as regards the phrase "New Dispensation," there would be no harm if the Brahmo Dharmo [Brahmic Religion] be said to be a Dispensation in so far as it is one of God's modes of awakening the religious sense of his creatures. But we have discovered, there has been an immense amount of effort on the part of Babu Keshub Chunder Sen to give a new name to the Brahmo Somaj, and under the cover of the name to introduce beliefs and ceremonies that are not approved of by the Brahmo Public. Thus the phrase has two sides, one, when used as an adjective noun, which side is generally presented to the thinking public, and the other, when used to represent the religion comprised in Babu Keshub Chunder Sen's personal beliefs and practices. We, therefore, consider that this double aspect of the phrase is objectionable, especially when so much importance is given to it that Babu Keshub Chunder Sen does not consider even the troubles of the Infant Church of any consequence when weighed against his love for that phrase. The name "Brahmo Somaj" has now been recognized by the world as the name of the Theistic movement in India, and was given to it by its illustrious founder, Rájá Rám Mohan Roy. Apart from the misimpressions incidental on the change of proper names, the title is so simple and sweet, and so national and sublime in its conception, that we do not approve of the change which has the [this] only advantage, *viz.*, that of misleading the public and creating dissensions in the Brahmo world.

4. That while recording the above Resolutions which we have felt it our duty to pass, we are not unmindful of the great services rendered to the Theistic cause of India by Babu Keshub Chunder Sen and his co-adjustors.—*B. P. Opinion*, Dec. 1, 1881.

## WESTERN INDIA.

The philanthropic little Brahmo Somaj at Hyderabad (Sindh) continues in warm sympathy with Mr. Sen; and a small Somaj was established at Kālbādevi, Bombay, by one of Mr Sen's "apostles," Babu Amrita Lāl Bose, during a missionary visit to Bombay in 1881. The remaining (Prārthanā) Somajes in Western India, numbering about a dozen, have not taken any congregational action in the controversy; but the general view of the educated Māhrāṭṭa Theists is probably represented fairly enough in an editorial article in one of their chief organs, the *Subodha Patrikā* of Bombay (of July 3, 1881), which I reproduce below, with slight abridgment.

*How it strikes us.*—We beg to acknowledge with thanks, the receipt of the first number of a new monthly journal called the *Theistic Review and Interpreter*, published at Simlā and edited by our well-known friend Babu Protāp Chunder Mozumdār. We wish success to this new endeavour, or rather the old endeavour of our friend in a new form. \* \* \*

We must plainly tell our friends that we do not see our way to accepting their so-called New Dispensation. We fail to see what new things they have got to give us. Of course in some issues of the *New Dispensation* paper we have been told that such and such things are new. But we do not think them to be new, except perhaps the principle of eclecticism; and as to that, Rām Mohan Roy was the first who acted in accordance with it, and there is no reason why it should be proclaimed now for the first time after the lapse of fifty years. And supposing that there is a great deal that is new, what is the necessity of flags, medals and special newspapers to proclaim it? . . .

We believe the movement led by Babu Keshub Chandra Sen has now reached or is about to reach the form of such a dogmatic religion as Christianity or Mahomedanism. In the *Theistic Review* under notice we are told that the Brahmo Somaj of India "declares it has received new light and new revelation from heaven." The claim put forth for Christ and Mahomet is in no way different from this. No Catholic Theist will put forth such a claim. . . . In the same way the innumerable rites that are now being practised, the Eucharist, bathing in the waters of Jordan, the Fire-sacrifice or Homa, the Vow of Poverty and others, will similarly in the course of time make of this movement such a religion as Hinduism now is. If even now, when the men who are introducing these ceremonies are alive, the Editor of the Review has found it necessary to devote a portion of his journal regularly to the explanation of their proper meaning, it admits of little doubt that they will be misunderstood in the course of time, and Brahmoism will become an idolatrous religion. And if some of the ceremonies of the existing religions are to be admitted by giving a Theistic sense to them, why is the worship of idols to be condemned? If the eating of rice and the drinking of water, considering them to be the flesh and blood of Christ, are external symbols expressive of one's identification of his spirit with the spirit of Christ, or the throwing of ghee or sticks into the fire, of the sacrifice or suppression of the passions, surely throwing oneself at the feet of an idol is an outward expression of one's acknowledging God as his Lord and of his surrendering his spirit to His spirit, and the washing, dressing, &c., of the idol, of his dedicating himself to the service of God. And if the rites that have been adopted are of great help to one in those spiritual exercises of which they are typical, an idol is of the greatest service in fixing one's wandering thoughts and directing them to God. And this is exactly the view taken of idol-worship by intelligent Hindus of the old school.



For these and for other reasons, we are afraid of the New Dispensation, and feel that we must lose no time in making a plain statement that we cannot and do not sympathize with it. We regret to see that our friends have embarked on a career which must lead to the destruction of pure Theism.

#### SOUTHERN INDIA.

The chief Brahmo Somajes of Southern India were visited in 1880 and 1881, by Babus P. C. Mozumdár and Amrita Lál Bose on behalf of the B. S. of India, and by Pandit Siva Náth Sástri on behalf of the Sádharan B. S. Many particulars of these visits would be worth reporting, but I am forced to pass them all by, only mentioning that the last visits of Babu A. L. Bose and Pandit S. N. Sástri took place simultaneously, and this gave rise to some amount of local controversy. The Pandit, however, wishing to minimize this, reserved the chief substance of what he had to say on that score for a pamphlet entitled "The New Dispensation and the Sádharan Brahmo Somaj," which was published at Madras last December by the Southern India B. S. This is the first English tract that has been issued in exposition of the principles of the Sádharan B. S., and it will be very useful to the non-Bengali public in India, as it supplies much valuable information which cannot have previously reached them. The writer has not the easy mastery over the English language which is displayed by Mr Sen or Mr Mozumdár; but his ample knowledge of facts, his scrupulous justice in argument, and the generous spirit and fervent faith which pervade the whole tract, are far more important qualifications for his task, and render his defence truly worthy of the Sádharan Brahmo Somaj.

#### Postscript.

These *Brahmo Year-Books* have hitherto been issued early in December, the twelvemonth summarized therein closing with the end of the previous October. But last November I was overtaken with a heavy illness which has unavoidably delayed the book until this spring. I do not wish to trench upon the contents of my next *Year-Book*, which will resume the general thread of events from November, 1881; but I am glad to append a few supplementary statistics of 1881, which will render my present Retrospect more complete.

*Western Bengal* (including Behár).—The fourteen Somajes of which I have reported in this section, are not nearly all which that locality contains, but very few of the remaining Somajes have taken any definite part in the recent controversies. In Calcutta and the immediate neighbourhood, there are about a dozen of small Somajes which are respectively in communication with one or other of the three metropolitan centres. Beyond this group, there are about 6 or 8 Somajes (including Chinsurá and Kháturá, and in Behár, Arráh,

Bánpipur, and Monghyr) which incline to Mr. Sen. But the only one of these which, so far as I am aware, has published any official declaration on the subject, is the Chinsurá B. S., which in 1878, highly applauded the Kuch Behár marriage, and has now, apparently, adopted the New Dispensation. The following (somewhat abridged) report was sent up by the Assistant Secretary, on Jan. 13, 1882, and appeared in the *Liberal* of Feb. 5, 1882. By strict rule, it does not belong to the year 1881, but as it reports concerning that year, and as so few similar declarations have appeared on Mr Sen's side, I include it here.

CHINSURÁ BRAHMO SOMAJ.

The Chinsurá Brahmo Somaj . . . is no longer an antiquated or sectarian church; but it has grown pre-eminently fresh and catholic. It has developed into a new living church—a church of the New Dispensation. . . The anniversary festival which we have enjoyed [on Jan. 1, 1882], furnishes striking testimonies of the universal character of the heavenly dispensation which has infused vitality, freshness, and catholicity into this Somaj. . . It has inspired us with new hopes and aspirations; opened in us the flood-gates of knowledge and wisdom; dispelled long-cherished doubts and difficulties; reconciled all apparent differences and contradictions: brought us near the sacred halo of Truth; and given us peace that “passeth all understanding.” And this I may declare, without any fear of contradiction, that the Brahmos of the New Dispensation are comparatively the most useful, the most active, and the most devoted members of the Somaj here, and most probably elsewhere.

During the last year, two letters, largely signed by the members of this, were addressed to the Apostolic Durbar of the Brahmo Somaj of India. The object of the one was to secure the services of one of its Apostles for conducting the divine service every week; and that of the other, to invite the revered minister and his apostles for celebrating the last anniversary festival. The last anniversary would be ever memorable in the annals of this Somaj for the first unfurling of the Flag of the New Dispensation.

Thank God that we have been able to continue loyal to the Brahmo Somaj of India or the New Dispensation Church, in spite of tremendous odds. Repeated attempts have been directly or indirectly made to tamper with its loyalty. The New Dispensation Church has already given us so many striking proofs of its vitality and growth, eternal freshness and heavenly beauty, energy and strong personality, originality and universality, highest spirituality and devotional fervour, unity amidst endless varieties, and strange combinations of the old and the new,—sure credentials of its divine origin,—that we cannot but pay our homage to it, with unflinching fidelity.

Yours &c.,

B. B. DATTA,

Assistant Secretary.

*Chinsurá Brahmo Somaj*, 13th January, 1882.

*Eastern Bengal B. S., Dacca*.—I have lately (March, 1882) received a letter from Dr. P. K. Ráy, the present Secretary to this B. S., giving the statistics of its members up to date, as follows:

E. B. B. S.	No. of Members.	Annuthanic.
Resident members	61	14
Provincial „	13	4
	—	—
Total „	74	18

Dr. Ráy adds:—"Besides the Ánusthánics given above, we have four resident non-member Ánusthánic families or Brahmos. All the members of the E. B. B. S. have to pay, the minimum subscription being Rupees 3 per annum. We do not make any Mofussil Brahmos members, unless they are connected with Dacca or the E. B. B. S. by special ties. We, as a rule, do not count students, who cannot always be depended upon. If I had counted the students on our side, and made them non-paying members, I think our figures would have been very much larger than what I have given above."

If the reader will take the trouble to compare all these details with what I have written on the subject at pp. 89, 90, he will see that my estimates are fully confirmed by Dr. Ráy's later information.

*Obituary.*—It seems proper to record here the death, on December 10, 1881, of Pandit Aghore Náth Gupta, for 16 years a missionary of the B. S. of India, and one of the most devoted and earnest of Mr. Sen's adherents. He was universally esteemed, even by those who regretted his attachment to the New Dispensation; and it is a welcome task to report the following sympathetic testimonies to his worth from the leaders of the Sádharán B. S.

(*B. P. O.*, Dec. 15, 1881.)—We have to record, with deep sorrow, the death of Pandit Aghore Náth Gupta, a missionary of Mr. Sen's Church. The melancholy event took place at Lucknow, last Saturday. The deceased was one of the most energetic of his fellow-workers, and has left in our minds the image of a most lovely and unspotted character—an image which it will be long before we are able to forget. The Brahmo Somaj owes a heavy debt of gratitude to him for his invaluable services. We are informed that a Sráddha ceremony, for offering prayers for the departed soul, was held last Tuesday at the house of Babu Umesh Chandra Datta, where a large number of members of the Sádharán Brahmo Somaj were present. May God grant peace everlasting unto the faithful soul of our revered brother!

(*B. P. O.*, Dec. 22, 1881.)—We learn that the following resolutions were adopted at the last meeting of the Executive Committee of the Sádharán Brahmo Somaj:—

1. "That the Executive Committee has heard with deep regret and heart-felt sorrow of the death of Babu Aghore Náth Gupta, who once served with his whole energy in the cause of the Brahmo Somaj, and was the happy instrument of preaching the saving truths of God's religion in not a few places in India."

2. "That the heartfelt sympathy and condolence of the Executive Committee be conveyed to the bereaved widow of the late Babu Aghore Náth Gupta."

*New-Dispensation Journals.*—Lastly, it should be stated, that the *Sunday Mirror* expired with the year 1881, and that in its place Mr. Sen has started an 8-page journal of similar size and style, entitled *The Liberal*, which is issued in connection with the 4-page *New Dispensation*, the latter being an inner sheet (from which the wood-cut of the Flag is now withdrawn), and the entire (weekly) issue of 12 pages being headed *The Liberal and the New Dispensation*.

## MR. MOZUMDÁR'S CRITICAL DEFENCES OF THE "NEW DISPENSATION."

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### I. CRITIQUE OF THE "BRAHMO YEAR-BOOK" OF 1880.

Having now given as full a Retrospect of the Year 1881 as circumstances have rendered possible to me, I proceed to reply to Mr. P. C. Mozumdár's indictment of my *Brahmo Year-Book* of 1880.

The points at issue between Mr. Mozumdár and myself may all be summed up in the words which I have already quoted from my last year's Preface:—"If Mr. Sen's teaching has ceased to be Brahmic, and if the great majority of the Brahmos have ceased to accept it, such a two-fold fact is final;"—Mr. Mozumdár's contention being that "the two-fold fact, on a close examination, proves to be a two-fold fiction."

Mr Mozumdár's critique occupied five leading articles in the *Sunday Mirror* of Feb. 6, 13, 20, 27, and March 6, 1881, to which I shall severally refer by the No. of the respective articles. As by far the greater part of his attack was occupied by the second half of my "two-fold fact," I will take that first. For more convenient reference, I have lettered the statements which require comment.

(Art. I.)—The great majority of the Brahmo Somajes in the country, in spite of the cruel misrepresentations elaborately circulated, have warm and intense confidence in the men and movements of the Brahmo Somaj of India. It is only about three weeks ago I returned from visiting the principal Brahmo Somajes in Behár, N. W. Provinces, Panjáb, Sindh, Bombay and Madras. My friend, Aghore Náth Gupta, has been to Orissa; my friend Amrita Lál Bose has been to Bangalore, Panjáb, and some of the provinces of North-Western Bengal; Banga Chunder Ráy has been in various parts of East Bengal; Dina Náth Mozumdár has been in various parts of Behár; and all the Brahmo Missionaries have been more or less active in the neighbourhood of Calcutta. I for my part can bear warm testimony to the confidence, esteem, and unabated regard with which I have been received, treated, and heard in every part of this great country. And my fellow-workers join me in the same warmth of testimony. (a) Thousands of rupees have been contributed for our passage, accommodation and board. Thousands of rupees have been freely given for building houses for the private residences of our missionaries. (b) Whenever Keshub lectures in the Town Hall, or at the *ghats* and squares of Calcutta, thousands of men crowd and press forward to listen to him. His utterances are criticized with admiration by every section of the Indian public, are quoted with respect in England and America. But

Miss Collet, who constitutes herself with all her Trinitarian Christianity, to be the umpire of "Brahmo teaching" and the feelings of the Brahmo Community, says that Mr. Sen's teaching "has ceased to be Brahmic," that "the great majority of Brahmos have ceased to accept it," and that "the two-fold fact is final." Miss Collet, who is such an ardent gatherer of facts, should have mentioned on what ground she bases this two-fold fact.<sup>(c)</sup> She publishes reports from about eighteen Brahmo Somajes with the tacit assumption that all these are hostile to the Brahmo Somaj of India.<sup>(d)</sup> Does she know that some of these have scarcely any existence, that with three or four exceptions they would all most gladly welcome the Missionaries of the Brahmo Somaj of India? Let her take note of the facts. All the chief Brahmo Somajes of the three presidencies retain the same attitude towards us that they did before, whatever be the neutrality or independence of their position, which we have always recognized. The Panjáb Brahmo Somaj is eagerly waiting for a resident missionary. The Prarthaná Somaj of Bombay has officially written a most appreciative letter to the minister. The Prarthaná Somaj of Ahmedábád has repeatedly requested him to pay them a visit. The members of the Brahmo Somaj of Madras made a most urgent request to send them a resident missionary. The Bangalore Somaj has always given an enthusiastic reception to our missionary worker. In Behár we have been uniformly active and successful. In Dacca our movement has been set up on a satisfactory footing. But if all this is not enough, let Miss Collet know another fact. No less than twenty-one Somajes were represented at our General Conference during the last anniversary. There were representatives from such remote localities as Chittagong, Sindh, Orissa and Behár. Such is in the first place the fact of the "littleness of Mr Sen's coterie."<sup>(e)</sup>

(a) Upon this argument the *East* (of April 11, 1881) remarked:—"The fact that the missionaries of all the Somajes are equally treated by the Mofussil Somajes shows beyond a doubt that the kind reception of the missionaries of Mr. Sen does not really mean the acceptance of his doctrines, or the following his lead at all." To imply that the missionaries of *all* the Metropolitan centres are treated alike by *all* the Provincial Somajes, is to make too unqualified a statement; but there can be no doubt that even where differences of view exist, friendly treatment is the rule, and unfriendliness is the rare exception. And that the *East* was justified in urging that such friendly treatment does not necessarily imply mental agreement, may be seen by reference to the proceedings of that congregational meeting of the Multán B. S. held on August 8, 1881, the resolutions at which have been already given on p. 112, where the mover of the 1st and 2nd resolutions, Lalla Bishen Dás, explained their purpose as follows.

In forbearing hitherto to express our opinion, we were actuated by a delicate sense of not giving offence to Babu Keshub Chunder Sen and his immediate followers, to whom the Somaj owes so much for past services. We are sorry to find that such forbearance on the part of members of any one Somaj has been misconstrued, and much has been made of the friendly and brotherly services shewn to Babu Keshub Chunder Sen's party, in representing to the world that the "New Dispensation" has found favour with all the Somajes which may have been visited by the "New Dispensationists." It is, therefore, high time that in order to check the course of the conduct adopted by Babu Keshub Chunder Sen and his immediate followers, and further to put the world on guard, lest it should consider the doings of the

Brahmo Somaj of India and the sayings of the *Sunday Mirror* as the recognized tenets of the Brahma Dharma, it is resolved, &c.—(B. P. O. Dec. 1, 1881.)

(b) In Art. II., the latter statement is given in definite figures, as follows:—"During the last two years the Brahmo public has contributed Rs. 2,370 for the building of houses for their missionaries." On referring to the list of subscribers for this object, we find the names of the Mahárájá of Burdwan for 200 rupees, and of Maháráni Sarnamayi for two donations, amounting to 70 rupees. Does Mr. Mozumdár reckon these contributors as belonging to "the Brahmo public"?

(c) Surely Mr. Mozumdár cannot mean to imply that the "thousands of men" who crowd to hear Mr. Sen's popular addresses in Calcutta are all Brahmos, or that even a quarter of them are so? Still less can the admiring critics of "every section of the Indian public" be all members of the Brahmo Somaj. How, then, do all these popular tributes affect the question as to whether "Mr. Sen's teaching has ceased to be Brahmic," or whether "the great majority of Brahmos have ceased to accept it"?

(d) Not so; but that the ideal of the Brahmo Churches is the worship of the All-Perfect God,—with all the moral and social renovation which that implies,—and not the mere following of a fallible human leader, however gifted and energetic. No mortal man ought to feel this as hostility.

(e) To this general summary, in addition to the sentences marked as (a), should be appended the following detailed statement from Art. III.

The more active among our missionaries have been invited, and have visited all the most important Somajes throughout India, staying at each Somaj for days together. The Somajes which our missionaries visited in Bengal during the last year are the following:—Calcutta (*i.e.*, most of the small metropolitan Somajes); Mudiáli; Howrah; Chinsurá; Chandernagar; Sultangacha; Kháturá; Burdwan; Rámpur Hát (invited but could not go) Murshedábád; Berhampur; Bhágalpur; Krishnagar. In East Bengal they were at the following Somajes:—Dacca, Mymensingh, Noákháli, Chittagong, Jangalbári, Sirájgunge, Faridpur (invited but could not go); Rangpur. In Chota Nágpur, they ministered to the Somajes at Házáribágh, Ránci, Purulía, Páchambá. In Assam, they ministered to the Somajes at Dhubri, Gowhátí, Tezpur. In Southern Bengal and Orissa they addressed large congregations at Dántan, Contái, Tomluk and Balasore. In Behár, they visited and preached nearly at every Somaj, namely Monghyr, Pátná, Gyá, Arráh, Mozufferpur, Buxar. In the N. W. Provinces, they officiated at the following Somajes:—Gházipur, Alláhábád, Cawnpore, Lucknow, Agrá. In the Panjáb, they worked at Láhore, Rawul Pindi, Multán and various other places. In Sindh, they were at Hyderábád, Karáchi, &c. In Bombay, the metropolitan Prárthaná Somaj was visited; but though warm and repeated invitations came from Puná, Sholápur, Ahmedábád, for want of time these Somajes could not be visited. In Madras, both Bangalore and the metropolitan Somaj were included in our missionary labours. All these Somajes are thoroughly independent, as Miss Collet herself shows, and that is why their sympathies and invitations bear out our position more fully. But in this list I mention *only* the names of places where Somajes *actually* exist. Besides these, many hundreds of people were addressed at scores of other places which I do not name, because there

are no Somajes now, but where Somajes may any day be established. If this list be compared with the general list of Brahmo Somajes, some of which in different parts of the country have been, I am sorry to say, abolished, the reader will see that every *important* Somaj sympathizes with the Brahmo Somaj of India.

Now to all this I reply (1), that at two-thirds (viz. 35) of the 53 Somajes here specified, the missionaries of the Sádgháran B. S. have been received quite as cordially as the missionaries of the B. S. of India, and that with three or four exceptions, all the "important" Somajes are among those two-thirds. This will be evident on the enumeration of the remaining 18, which (so far as my knowledge extends) have not been hitherto visited by the S. B. S. missionaries.

Buxar	Mudiáli	
Chandernagar	Puruliá	
Chinsurá	Ránci	
Chittagong	Sultangacha	
Dántan	Tomluk	
Howráh	Cawnpur	} Northern
Kháturá	Rawul Pindi	
Jangalbári	Puná	} Western
Mozufferpur	Sholápur	

Any reader who is at all conversant with the history and position of the various branches of the Brahmo Somaj will at once perceive that Chinsurá, Chittagong and Puná (which last-named B. S. would have been visited by Pandit Siva Náth Sástri in 1879, but for accidental circumstances which shortened his tour) are the only important names in this list. In fact, the names of Buxar, Mozufferpur, Puruliá, Tomluk, and Sholápur are not in any Brahmo Somaj list known to me; neither in the list in Mr. Mozumdar's *Theistic Quarterly Review* for March, 1879, nor in those in Mr. Sen's *Brahmo Pocket Diary* for 1880 and 1881.

(2) On the other hand, besides the 35 places at which the Brahmo public have welcomed the missionaries from both of the Calcutta centres, there are from three to four dozen other Somajes at which the Sádgháran missionaries or propagandists have ministered acceptably, while many new Somajes have been founded by them within the last two or three years. All this does not (I hope) necessarily imply "bitter exclusiveness" or hostile feeling towards the B. S. of India, as Mr. Mozumdar would appear to infer; but, it does, surely, imply that that Somaj is not the exclusive recipient of the sympathy and confidence of the Provincial Somajes which his defence represents it to be.

(3) But since Mr. Mozumdar's estimate of the situation was issued, Mr. Sen's increasingly theocratic policy has carried matters very much further, and has rendered neutrality to that policy almost impossible. He himself has fully recognized this fact in the paragraph which I have already quoted (on p. 68) from the *New*

*Dispensation* of June 9, 1881, in which he admits that "the effect of the New Dispensation will be to widen the breach between the old and the new in our Church." He adds the noteworthy remark that "it would be a good thing if all the Brahmo Somajes in India could be persuaded to receive the New Gospel,"—clearly implying that they had not then done so. "But should it be otherwise," he goes on to request the objectors to "plainly say so, and repudiate us. . . Let those Brahmos who hate the New Gospel dismiss us and cut us off." And many of the Provincial Somajes have taken him at his word. Mr. Mozumdár states as an important fact that "no less than 21 Somajes were represented at our General Conference during the last anniversary." What, then, does he think of the sequel which that same year (1881) witnessed in the official declarations of more than 21 Somajes against the New Dispensation, and the plainly-expressed concurrence of so many Brahmos and Brahmo Somajes in the same view, as recorded in the present *Year-Book*? Can he, in the face of all this, continue to believe that the great majority of Indian Theists "have warm and intense confidence in the men and movements of the B. S. of India"?

I now pass to a special branch of the same subject, in which Mr. Mozumdár accuses me of under-estimating the literature issued by his friends. For greater convenience, I shall print my replies in an opposite column to his charges.

(Art. III.)—Miss Collet's chapter on the "Literature of the Year" summarizes the most harmful charges which she lays against the Brahmo Somaj of India. She professes in this chapter to review the last year's publications. But unfortunately she does nothing but elaborately and extensively quote from the productions of Keshub's opponents, as if these contained the very quintessence of Brahmo thought. We have no wish to criticize these quotations, but alas for the Theistic public of India if this be the kind of spiritual pabulum on which it is fed and nourished. Nor, perhaps, must we complain of the absence of that impartiality which should have induced her [to give] a fair measure of sentiments from men whom she accuses of blasphemy and idolatry. Prejudice can never stand but on the pedestal of injustice. (f)

But we could at least have hoped that she should take the trouble of making a fair enumeration of the quantity of literature that has actually emanated from the Brahmo Somaj

(f) I devoted nearly five pages (pp. 98-103) to the Literature of the B. S. of India; and two of these consisted of extracts which gave quite representative specimens of New-Dispensation doctrine and sentiment.

(g) I need scarcely say that these sermons were not sent to me for review; but they were duly advertised in the *Mirror*



of India, if her record of that body was at all meant to be correct. That might also have suggested to her the fact that the state of public sympathy with ourselves and our leader is not so hopeless as she represents. Because books published and sold mean the circulation and acceptance of ideas. Twenty-seven pamphlets containing the Minister's sermons alone, so largely subscribed for and eagerly read by Brahmos, have been published during the last year, not a single copy of which is alluded to in the *Year Book*. (g)

Besides these, six tracts have been published by the Tract Society. These also go without any mention. (h)

My own pamphlets on "Will the Brahmo Somaj last," and "Hinduism in the Brahmo Somaj," and my friend Grish Chunder Sen's beautiful little book called "Tápas-málá" share the same fate. (i)

last summer, and ought to have been included in my list of publications. I hereby apologize for the inadvertent omission.

(h) It was only on November 14, 1880, that the *Mirror* announced the first of those tracts as "just published"; quite too late to reach me before the *Year-Book* was finished.

(i) Mr. Mozumdár's pamphlets would certainly not have been passed by, had I been aware of their existence, and on reading his complaint, I sent to India to procure them. But when they arrived, I found that the second of them was the report of a lecture delivered on November 21, 1880, which could not therefore, by any possibility, have been received here in time, seeing that on December 10, I posted a copy of the completed *Year-Book* to Mr. Mozumdár. The earlier pamphlet was the report of a lecture delivered on January 18, 1880; but the only trace of its publication that I have been able to discover is the following passage in the *Mirror* of February 15, 1880. "Bháí Protáp Chunder's lecture on 'Will the Brahmo Somaj last?' delivered in the Brahma Mandir on the occasion of the last anniversary, is in the press, and will

most probably be published next week. Price two ánnás."

No further mention of it can I find anywhere until it appears in the publication list of the *New Dispensation* for April 7, 1881; nor was any copy of the lecture sent to any friend in England. Under all these circumstances, I trust my ignorance of it may be pardoned.—The *Tápas Málá* was not named in the *Mirror* until December 19, 1880.

The "Bidhan Sangit," and the new editions of the "Sangit Pustak," our popular hymn books, which bring us large incomes, pass unnoticed. (j)

(j) The volume entitled *Bidhan Sangit* (or *Dispensation Songs*) was duly advertised in the summer of 1880, and ought to have been included in my list. I hope that the full selections from these hymns which I have given in the present *Year-Book* (pp. 59-61) may make amends for the omission. To what sort of doctrine they bear witness is another question. What book Mr. Mozumdár means to indicate as the *Sangit Pustak* (Song Book), I do not know, no such title having been (to my knowledge) ever advertised in Mr. Sen's journals. The old-established Hymn-Book of the B. S. of India is thus referred to in the Annual Report of 1881:—"The most popular of our works appears to be the *Brahma Sangit*. It has already passed through four editions, there being also extra numbers and supplements published from time to time." Now I reviewed the fourth edition of this book, four years ago, in my *Year-Book* for 1877 (p. 33), and added (pp. 50, 51) two pages of

The second volume of "Bhakti Chaitanya Chandriká" has run through another edition. (k)

translations from the hymns. Of the extra numbers and supplements published since,—which are probably what Mr. Mozumdar means by "the new editions of the 'Sangit Pustak,'"—it is scarcely surprising that I have no definite information to impart.

(k) This obscure statement requires explanation. The work here named is a sort of historical novel on the Life of Chaitanya, supposed to be written by an imaginary disciple named Chiranjib, after the model of *Philochristus*. A review of the book appeared in the *Mirror* of March 30, 1879, which stated that "the second part is promised soon." But no trace of it appeared until the issue, over a year later, of a work by the same author, entitled the *Bidhan Bhárat* (or "Epic of the New Dispensation"), which also purports to come from the same imaginary Chiranjib, and refers to his previous narrative, the *Bhakti Chaitanya Chandriká*. In the total absence of anything more nearly answering the description, the *Bidhan Bhárat* must therefore be the "second volume" of which Mr. Mozumdar speaks, though he so ingeniously disguises its identity. Now as this book was evidently considered important by Mr. Sen's friends,—the subsequent Annual Report of 1881 called it "the most important and by far the most interesting publication of the year,"—I sent to India for it, and devoted a whole page of my Literature Chapter to an epitome of its contents, giving

two extracts. This is quietly ignored by my critic, who only remarks reproachfully that the book "has run through another edition." Now the date on its title-page is the 7th of Bhádra, i. e., August 22 (1880). That it should have gone into a second edition before the end of the following October (the latest date available for my *Year-Book*) is possible,—though I never heard of it; but to have *run through* a second edition by that time would be certainly remarkable. Does Mr. Mozum-dár really mean this?

Keshub's "English Visit" has also run through a second edition. (l)

(l) The work thus designated was not issued until January, 1881, when the *Year-Book* of 1880 had already reached India.

All these, taken together with our magazine, &c., and the three or four publications noticed by Miss Collet will come to no less than sixty-five volumes, covering in all over 2000 pages. (m)

(m) How does Mr. Mozum-dár bring up his list to "sixty-five volumes"? Here are his items.

- 27 Pamphlets,
  - 6 Tracts,
  - 2 Pamphlets,
  - 1 *Tápas Málá*,
  - 2 Hymn Books,
  - 1 *Bídhān Bhárat*,
  - 1 K. C. S.'s Visit,
  - 1 "Magazine, &c." (which?)
- "3 or 4 publications."

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Perhaps he reckons all the Nos. of the B. S. of India magazines as separate volumes; but this is not the usual custom.

In conjunction with this fact, it would not be uninteresting to find out how many journals are under our management. We have seven journals connected with our movement, of which the *Sulabh Samachár* alone has

(n) All these seven journals will be found in my list of Periodicals; and the circulation of the *Sulabh Samachár* was mentioned in my *Year-Book* for

a weekly circulation of 3000. The daily *Mirror* is the only Native daily paper in India. When writing her chapter on the Literature of the last Year, we are afraid these facts could not have occurred to Miss Collet. But now that they are pointed out to her, we hope she will be able to gauge public sympathy better than she has been able to do. (n)

1876, when it was not, as now, 3000, but 4000. The Daily *Mirror* was not, however, "the only Native daily paper in India" when Mr. Mozumdár wrote. He probably forgot that the *National Paper*, edited by Babu Nobo Gopál Mitter of the Ádi Brahmo Somaj, had then been a daily paper for more than a year.

And he did not mention another fact which bears upon this matter, viz., that the circulation of the periodicals issued by the Indian Reform Association has been greatly decreasing of late years, as will be seen by the following statistics, given in the last three Annual Reports, published in the *Mirror* of April 13, 1879 and April 11, 1880, and in the *Liberal and New Dispensation* of March 19, 1882. The *Parichariká* has stopped, and the two other journals stand thus.

Circulation.	<i>Sulabh Samachár.</i>	<i>Balak Bandhu.</i>
In 1879	4000	3000
„ 1880	3500	2000
„ 1882	3000	500

I should further point out that besides reviewing the *Bidhan Bhárat*,—"the most important publication of the year,"—I gave a careful exposition of Babu Durgá Dás Ráy's literary defence of the Ádesh doctrine, inserting long representative extracts. Yet Mr Mozumdár could say that "she does nothing but elaborately and extensively quote from the writings of Keshub's opponents." Thus did my critic combine a denial of what I had actually written, with a series of censures for my failure to notice books, many of which had not then been even issued, while of only two of the remainder had I any fair chance of hearing in time.

Before quitting this subject, I should observe that the various testimonies which Mr Mozumdár adduces to Mr Sen's popularity do not at all affect the real question at issue, which is not the "popularity of his teaching" as an eloquent orator and an imaginative genius, but his acceptance with the majority of Indian Theists as a faithful representative of Brahmoism. The *Calcutta Statesman* and the *Indian Church Gazette* are, as Mr Mozumdár himself remarks, "quite outside Brahmo Somaj influence," and are therefore very unlikely to be accurate judges of Brahmic principles. Nor have they, in fact, made any such pretensions. On the other hand, the large audiences of lower-class Hindus who "cheer repeatedly, crying 'Hari, Haribole,'" or "roll in the dust of the street" before

Mr. Sen, are still less critical witnesses to the purity of his Brahmoism. His popularity among this class is, in itself, rather an evidence in the other direction, when we remember the large use which he now makes of Hindu imagery. That he draws large audiences, both in town and country, I did not question; what I asserted was that the great majority of the *Brahmos* had ceased to accept his teaching. And I cannot see that Mr. Mozumdár has produced any evidence which proves the contrary.

But my critic reminds me that I have passed over one group of testimonies of special importance, and have "never thought it worth while to allude to the circumstance that the whole body of our missionary workers, 22 in number, have remained faithful to their leader during the recent trials and agitation." He dwells at length on their merits, and asserts that "the sympathy and loyalty of these men are, to those who know the real workings of the Brahmo Somaj, of greater internal value than the defection of scores of nominal adherents."—I have no wish to under-estimate the good qualities of these missionary workers, among whom there are undoubtedly many estimable men who have done excellent service to the Brahmo Somaj in the course of the last 18 years. But very few of them have displayed any original genius, or given evidence of any power to form an independent judgment of Mr. Sen. Mr. Mozumdár is the only one among them whose name can be coupled with Mr. Sen's as a speculative thinker; and with the exception of some features in Banga Chandra Ráy's movement in Dacca, nearly all the Missionary Reports of the B. S. of India are but diluted versions of Mr. Sen's preaching, and display similar variations from the fundamental principles of Brahmoism. In short, the faithfulness of these 22 adherents to their leader is no proof whatever of *his* faithfulness to Brahmic principles. And that is the point which is in question, and which I now proceed to discuss.

Mr. Mozumdár thus opens his defence of Mr. Sen's doctrinal position.

(Art. IV.)—Having disposed of the question of the numerical strength of sympathy felt for the Brahmo Somaj of India, I should proceed to remove the false light in which the *Year-Book* for 1880 places some of our important ideas and doctrines. . . . What, after all, are the doctrines so censured? What there is in the Missionary Expedition of 1879, the proceedings of which I find have now been fully published in pamphlet form, to dislike very strongly is more than I can discern; yet in the *Year-Book* for 1880, Miss Collet gibbets that grand undertaking in an unmerciful manner. She laboriously culls from the *Sunday Mirror*, without a word of explanation on her own part, those passages *only* which are calculated to give an inflated, exaggerated, and ridiculous appearance to the whole thing. And then she winds up her scanty quotations by giving in full that horror of horrors, the "Proclamation of India's Mother." . . .

Generally speaking, many of the little paragraphs which some time ago went under the heading of "Devotional," have been deeply disliked. But the wrath and condemnation of Miss Collet and others have been concentrated upon the unfortunate "Proclamation," published in these columns on December 14, 1879. It is set down as "undisguised blasphemy." Always ready as I am to admit that our Eastern modes of expression, the figures of speech into which the overflow of our feelings so often bursts, may appear wild and startling to the severe training of European critics, ready even as I am to *sympathize* with such distaste, I wonder where "the blasphemy" lies. This is not the first time that the Supreme Spirit has been represented as proclaiming His will to mankind. The East has always proposed to speak with God face to face. Does Miss Collet, or any intelligent person, need to be reminded that such speeches and proclamations are *always* metaphorical, and meant to be construed not in letter, but in spirit? They are solemn adjurations to impress great and necessary truths upon the popular mind. In the "Proclamation" alluded to, the truths meant to be impressed are the authority of the ruler in the land, the authority of the parent at home, and the authority of the church in general. Are these sentiments blasphemous? But I suspect, as I have said before, that we have given most offence in the designation of the Supreme Being as India's Mother. . . . If Miss Collet had known the universal popularity in India of the sentiment of motherhood as applied to the Divinity, the strange fascination, the traditional hold of that word upon the Hindu imagination, she would not have been so startled at its use, or so repeatedly quoted it with a view to expose its absurdity. Barring the general unfitness of this kind of exhortation to Western ideas, I would feel obliged if Miss Collet, or anybody else would point out what particular sentiment in it is open to objection. . . . The word Mother means in our vocabulary the tenderest name for an all-pervading Providence. And the "Proclamation of India's Mother" means nothing more than the solemn assertion of a special Providence in all the manifold spheres of the Theist's thoughts and activities.

It is true that the application of female metaphors to the Divine Personality does not seem to me appropriate, especially when carried to the length of addressing the Creator as "Sweet Goddess!" But Eastern and Western temperaments differ, and I should never have applied so harsh an epithet as "blasphemy" to a merely questionable metaphor, if it had been used in reverence and simplicity. My chief object in those quotations was to make it thoroughly clear that by the term of "India's Mother," Mr. Sen really intended to designate the Almighty Creator of the Universe, —and that consequently, when he proceeded to issue a Proclamation signed "India's Mother," and written in the first person, he assumed to be the *mouth-piece of God*. Mr. Mozumdár tries to soften this down by the plea that "such speeches and proclamations are *always* metaphorical," and that this Proclamation is only a "solemn adjuration to impress great and necessary truths on the popular mind," viz.,—the authority of the ruler in the land, of the parent at home, and of the church in general. But can Mr. Mozumdár seriously suppose that any man who was indisposed to recognize either of these authorities, would be influenced in their favour by the arbitrary mode in which Mr. Sen has advocated them? —resting their whole urgency, not on the intrinsic necessity or

advantage of good guidance, but on the bare fact that *the speaker claims obedience to the constituted authorities as having been appointed by himself*. "The British Government is my Government; the Brahmo Somaj is my Church. My daughter, Queen Victoria, have I ordained and set over the country to rule its people. . . . *She holds her power and authority from me direct. THEREFORE, give her allegiance and homage.*" And who is the speaker that assumes such a position? The opening sentences—"To all my soldiers in India. My affectionate greetings to all. Accept this Proclamation,"—are certainly not metaphorical, but are plainly the speech of a definite personality addressing other persons, and inviting their attention to his communications. And what does he say? "Accept this Proclamation, *believe that it goeth forth from Heaven, in the name and with the love of your Mother.* . . . Ye are my soldiers . . . *and no other god [sic] shall ye serve,*" &c., &c. If this be not blasphemy, words have no meaning.

What makes this doubly offensive is the palpable fact that all this sensational language is used, not to introduce some new and startling truth which burned in the writer's mind till he lost mental balance in the attempt to utter it,—but for the mere reiteration of what every one of his readers knew already. It has been said of Kingsley that he used to propound orthodox doctrines as if they were heretical novelties. Mr. Sen goes further still, and frequently propounds the most obvious truisms as if they were the result of divine inspiration. But the truth of the ideas thus set forth does not cancel the grave impropriety and unguineness of his assumption.

Mr. Mozumdár resumes his indictment as follows.

(Art. V.)—Having directly and indirectly spent her wrath on the sentiment of the Motherhood of God, Miss Collet takes up for attack another word which of late has been frequently used as a name of the Supreme. That word is Hari. Miss Collet writes:—"The English reader may here inquire, 'Who is Hari, and what has he to do with the Brahmos?' Hari is one of the names of the God Vishnu, and he never had anything to do with the Brahmos until Mr. Sen began to use his name, not without protest even from his friends." The statement, we fancy, is made to corroborate the charge of "palpable tampering with Hindu idolatry," which is often directly and indirectly made. Miss Collet is not accustomed to make incautious statements; but in her zeal to establish a foregone conclusion she departs from her usual scrupulous regard for facts. Hari is a name used all over India as a name for the Supreme God; and is used only by one sect of Hindus, namely the *Vaishnavas*, to mean an incarnation of Vishnu. It means etymologically one who takes away sin and sorrow. It has been used by every religious denomination, notably by anti-idolatrous and monotheistic Hindu sects like the Nanakpanthis and Kabirpanthis. Hari occurs in the *Grunth Sahib* of Guru Urjun of the Sikhs, and the *Dohas* of Kabir repeatedly. And everyone who knows anything of the history and opinions of these reformers cannot for a moment doubt that to them, as to us, Hari was nothing more than the one only God. But Miss Collet is betrayed into still greater error when she says "Hari had nothing to do



with the Brahmos until Mr. Sen used his name." Years before the thought of organizing the Brahmo Somaj of India had ever occurred to Mr. Sen, the name Hari was being regularly and repeatedly chanted by the whole congregation of the Ádi Brahmo Somaj of Jorasanko during the weekly service, as a sort of response at the end of each adoration and prayer. Who that was ever present at these services, can forget the memorable "*Sánti, Sánti, Sánti, Hari, Om*"—repeated with deep feeling by the assembled worshippers? Surely the compiler of the Year-Book for 1880 has greatly misled her readers by commenting on the meaning and use of the name Hari.

No doubt I was mistaken in supposing that the name of Hari was mentioned in the Brahmo Somaj for the first time by Mr. Sen; for which error I now apologize. I discovered it myself,—too late to alter the *Year-Book*,—from a Report of the Panjáb B. S., and since then, on searching the *Brahma Dharma* of Babu Debendra Náth Tágore, I have found the formula quoted by Mr. Mozumdár as used at the Ádi B. S. But in the "Order of Service" issued by the B. S. of India in 1872, the "*Sánti, Sánti, Sánti,*" is given *without* the "Hari, Om," and it is undoubtedly in this abridged form that it has always been used by that Somaj on all recorded public occasions. Mr. Mozumdár himself admits that it is only "of late" that the name of Hari has been taken up; and the question is, *why*? It may be true that the Nánakpanthis and the Kabirpanthis used the name of Hari as representing the Supreme God; but the Dádupanthis certainly made the same use of the name of Ráma, as may be seen by the beautiful extracts from their *granth*s given in H. H. Wilson's *Essays* (I., 106-113), which are entirely monotheistic. Those early reformers took the name which came nearest, and did the best in their power therewith; but we know with what difficulty the monotheistic idea was maintained—when it *was* maintained,—against the powerful waves of the surrounding Hindu idolatry. It is not to those half-obliterated Monotheisms that we should go for a Divine proper name, when that name is also notoriously used in an idolatrous sense elsewhere, as Mr. Mozumdár himself admits to be the case with the Vaishnavite use of the name of Hari. And when Mr. Sen said to his congregation, "You cannot better serve your countrymen than by singing the name of Hari in the streets," there can be no doubt that he incited them to make that popular use of the name which was inevitably calculated to convey an un-Brahmic sense of its meaning to the general public. Similar evidence is given by the fact quoted on p. 33 of my last *Year-Book* from the *Mirror* of Feb. 15, 1880, that since the preceding anniversary, "Hindu families have begun to take an interest in our proceedings. Invitations are being received by our missionaries to sing the Name of Hari in their houses." Can any sane observer call this Brahmic teaching, or fail to see that it is a new departure in an opposite direction?

I cannot, therefore, think that I greatly misled my readers by my comments on the name of Hari.

To return to Mr. Mozumdár. He next refers to "the recent speculations on Hindu gods and goddesses which have been taken advantage of to circulate many wrong impressions," and quotes a defence of those speculations from the last No. of the *Theistic Quarterly Review*, which is only indirectly applicable to the remarks and quotations in my *Year-Book*. He has written many other articles and lectures on this phase of the New Dispensation, and his defences thereof are so much the ablest of any that have yet appeared, that they ought not to be passed over, and I reserve them for separate treatment, returning now to the final paragraph of his *Mirror* critique on myself.

(Art. V.)—I will conclude by saying a word or two on Miss Collet's quotations from the *Sunday Mirror*, wherein from the language used by the writers themselves, she tries to prove that all sympathy is gone from the Brahmo Somaj of India and its leader. Such passages as the following are quoted:—"We are only a dozen or two of Theists in this land." "We are a handful of men gathered in the tabernacle of the New Dispensation." Only very little reflection was needed to show that no accredited organ of a religious party with the least share of common sense would destroy its own interests by parading a confession of weakness and hopelessness at a time of trial, when those interests are sufficiently jeopardized by the strenuous efforts of embittered opponents. There must be some other explanation, then, of the passages quoted by Miss Collet. As the depth and difficulties of spiritual life in the Brahmo Somaj grew greater, as disciplines multiplied and moral standards became more and more austere, the majority of Brahmo congregations found it impossible to keep on the same level with their preceptors. Serious inequalities in devotion and character became perceptible. Fewer and fewer became the band of Brahmo devotees. Until at last those few remained to whom I alluded in my last. They were left in that spiritual solitude which must come in the order of natural development, upon those who consecrate their whole existence to apostolic purity and continued communion. Their solitude meant their eminence. Their loneliness proved how far they had ascended. Often have I heard from and sympathized with humble Brahmos like myself, who plaintively pointed out how the leaders of their church had outstripped them in the course of religious life. And on their own part, these devotees could not but feel at times that in the highest ideas of the New Dispensation there were but a handful who were by their side. But yet they toiled and aspired higher and higher still. In some of the enraptured utterances published in these columns as "Devotional," such a sense of loneliness sometimes found intense expression. Miss Collet, at all events from her experiences and studies as a Christian, should have discerned the spirit in which these things were said. But no. Party spirit had dulled her ears. She had lost the magic powers of sympathy. She only took notes of them as a verbal and technical critic, and took advantage of them afterwards to prove that Mr. Sen had no more than a dozen or so of followers left! Such was her conclusion. This perversion of the spirit of devotional utterances, if indulged in, would make us draw strange inferences against the greatest and best of mankind. For every great soul has at times confessed sin, weakness, and solitude. And if these sincere, impassioned, enraptured utterances were quoted as testimonies against their private lives, to what monstrosities of conclusion should we arrive? And yet, sorry as we must feel to make the observation, Miss Collet has degraded the solemnities of the confessional to turn the fortunes in a poor party quarrel. Such solitudes of spirit as we have indicated, do not contract, but expand, invigorate, and deepen the circles of

human sympathy, and in the end make the whole world one. I have shown by figures and facts before, the almost immeasurable sympathy extended to us from all sides. I conclude by saying that the spiritual eminence of our leader is the secret of that sympathy and success.

Now the *Mirror* extracts to which Mr. Mozumdár here refers occupied 32 lines (brevier type) of my *Year-Book*. Of these, only the first three lines were taken from a "Devotional." All the rest, as my headings plainly showed, were portions of leading articles in the *Mirror*. It was not from the confessional, but from the editorial desk, that the lament came forth—"We are a handful of men in this Tabernacle of the New Dispensation. . . . Alas! Our brethren have dispersed in all directions. . . . *We are as nothing amid the overwhelming numbers of our opponents.*" This implies a very different state of things from the saintly pre-eminence of elder brethren whose apostolic heights are regarded with despairing reverence by the multitude below, as pictured by Mr. Mozumdár. The brief quotation from Mr. Sen's "Devotional" which preceded these passages was the following. "Father, we are only a dozen or two of Theists in this land who treat the minister Thou hast appointed with special feelings of respect and loyalty." It certainly struck me as remarkable that Mr. Sen should write thus concerning himself; but I cannot see that I did wrong in taking his words in their plain sense. I conclude that by these "dozen or two of Theists" he meant to indicate the twenty-two missionary workers whose fidelity to himself is elsewhere mentioned by Mr. Mozumdár. Of course we know that Mr. Sen has many more than twenty-two hearers and admirers; I never doubted that he can draw large audiences by his eloquence and genius. But the point at issue is, how many of these are really entitled to the name of *Brahmos*? And when the *Mirror* laments that his disciples "are as nothing amid the overwhelming numbers of our opponents," and he himself asserts that "only a dozen or two of Theists" treat him with "special feelings of respect and loyalty," why should we doubt a statement so asserted and so confirmed? And how can we possibly translate it into the "almost immeasurable sympathy" and "success" which is finally claimed for the movement by Mr. Mozumdár?

Here I close my reply to Mr. Mozumdár's indictment of my *Year-Book* of 1880. In the few instances in which he has pointed out real blemishes, I have freely apologized for the same; but I think I have shown that in the vast majority of cases, his accusations are wholly unfounded. It has been a painful task to write such a criticism as the foregoing, upon a former fellow-worker and friend; but there was no honourable alternative before me, and I hope he will not take my reply as inimical. I have not the slightest wish to injure either him or Mr. Sen, and I would gladly have passed in

silence over all the eccentricities of their movement. But as an historian of the Brahmo Somaj, I cannot ignore its heresies, and am bound to represent the facts, to the best of my knowledge. And I maintain that Mr. Mozumdár has brought forward nothing in his long indictment which can be substantiated in disproof of my original thesis—*That Mr. Sen's teaching has ceased to be Brahmic ; that the great majority of Brahmos have ceased to accept it ; and that such a two-fold fact is final.*

## II. ECLECTIC IDEALISM.

1. *The Theistic Quarterly Review.* Edited by P. C. M. Nos. 1 to 7. March, 1879 to January, 1881.—Calcutta.

2. *Will the Brahmo Somaj Last?* A Lecture, delivered by Babu Protáp Chunder Mozumdár, at the 50th Anniversary of the Brahmo Somaj, in the Brahma Mandir, January, 1880.—Calcutta : Indian Mirror Press, 1880.

3. *Hinduism in the Brahmo Somaj.* A Lecture, delivered by Babu P. C. Mozumdár, of the B. S. of India. November, 1880.—Bombay : 196, Girgaum.

4. *The Theistic Review and Interpreter.* A Monthly Journal. Nos. 1 to 7. June to December, 1881.—Simla.

It would not be fair, either to Mr. Mozumdár or to the New Dispensation, to dismiss his advocacy thereof at this point. I will therefore notice briefly what he has written on the subject elsewhere than in the *Mirror*.

The above is, I believe, a complete list of his separately-published writings since the Schism of 1878. A large proportion of their contents is taken up with defences of Mr. Sen's various ideas and proceedings, sketches of his character and history, &c. But although Mr. Mozumdár follows most devotedly in the track of his leader, and endeavours to show sufficient cause for every winding of the path, it is not difficult to perceive that his individual conceptions of the New Dispensation are not mere copies of Mr. Sen's, but that he cherishes an ideal of his own, and one of a far higher type. The fullest exposition of this which his writings contain is given in the following article, which I reproduce in full, from the *Theistic Quarterly Review* for January, 1881. It is long and somewhat diffuse, but it is worth perusal as a very noble utterance of one peculiar type of Indian Theism.

## THE PHRASE "NEW DISPENSATION" INTERPRETED.

In all countries and among all nations, wherever there is civilization, and among whom religion has any life, there is at present a decided effort after some broader and more free religious culture. If want and effort mean a change, such change cannot be far distant. Convictions have enlarged and become liberated, ancient orthodoxies have been unhinged, theologies uprooted, defiances to traditional authority have been pronounced in the most unmistakable manner. New and great aspirations have been awakened for a deeper union between the spirit of man and God, for a deeper insight into the nature, attributes and relations of the two. The scientific affinities between man and the universe, between reason and faith, the moral relations of opinion and conduct, of private judgment and ecclesiastical authority, the unfitness of ideas and social arrangements, the growing taste and education of communities, have given rise to questions whose importance cannot be overrated, but whose solution is as far off as ever. There is an upheaving spirituality at the bottom of loose social organizations, which does not find adequate outlet through the constituted channels of public opinion: there is a mighty craving for liberty which spends itself in impetuous and incessant protests against the old and established orders of intellectual, moral, and religious restraint. The revolutionary literature of the last quarter of a century undisguisedly attempts the overthrow of all trust and sanctity, and the establishment of a mindless, soulless materialism that will leave man nothing higher than his animal nature. On the other hand, the desperate struggles of religious men to revive the age of unreasoning faith and exploded superstitions, promise to make religion the most retrograde and demoralizing pursuit of the present century. There is nothing certain, nothing stable, no true progress in anything, no real advance in thought, belief, or practice. Unquestionably something is wanted to set these angry conflicts at rest, or if rest is not possible, to indicate the way in which tempest-tossed humanity may proceed in some hope of a harbour. Some reconciliation is inevitable, even if that be but very incomplete at present. Some revival of the old order, but much higher reasonings of agreement and consistency between convictions and aspirations on the one hand; creeds, institutions, and scientific systems on the other, is indispensable. Some revival of the old relations between theology and philosophy, between ethics and spirituality, between social, secular, and ecclesiastical organizations, between faith, liberty, authority, science, between prophets and professors, is indispensable.

Significantly enough, every important religion points to such a revival at no distant time. The Christian Churches cannot for ever remain so disunited and dissimilar in tendency and aim as at present. A general influx of light and life must bring them together some day, swallow their minor differences, and unite them into a wider, all-embracing power that will really avail to introduce a higher and holier civilization into the world than is yet found. There is such profound vitality in Christianity still left, that it cannot but combine the warring elements that act in opposition under its general name and influence, and whatever form the combination may take, and whenever it may happen, it will surely be characterized by a broader humanity, a more catholic church-organization, a more refined spirituality, a purer and diviner reason, a higher and more catholic morality, and a deeper and more genuine faith than are yet manifested by Christians. Hinduism almost as plainly indicates an approaching revival, in which the varied developments of Aryan spirituality in India, so seldom gathered in a large-hearted synthesis, and united into a general system, will present a type of religion suited to the growing education and national instincts of the people, and calculated to remove the idolatry and errors of which the land is full. The constantly increasing attention that is being paid to Buddhism in Europe and this country, and the increasing admiration with which the sublime morality and marvellous

humanity of Sakya Muni are regarded by unprejudiced men and influential reformers, also point to a sure revival of Buddhistic principles and practices, if not Buddhistic faith at no distant day. Even Mahomedanism promises a reform and revival. The estimates of life and character of the Arabian prophet have begun to be modified considerably by enlightened Mahomedan scholars and the impartial outside public. The principles of orthodox Mahomedanism will be surely recast as greater light of knowledge and humanity is thrown on them by research and meditation, and the great spirit of the age which no religious community can avoid. We may expect to look for revived and refined Mahomedanism, if only the leaders of the world's thought and piety will be more just, and take a more cordial interest in the Mahomedan races of the world.

Nor are such indications of revival confined to religion only. We fervently believe that after the pendulum of sceptical and materialistic thought has swung to its utmost stretch of license, a reaction is sure to set in. Such reactions have been anything but unknown in the history of knowledge and thought. The present age will form no exception to other ages, and the laws of human progress must obey their unvarying order. After the rights of the physical world have been upheld and vindicated, the laws of the spirit shall assert themselves, and the cycles of the advancement of truth must once more bring in the age of spiritual reality and revival. And such a change, introduced not through bigots and sectaries, but through the agency of the pioneers of knowledge and philosophy, shall conquer doubt and unbelief. Science shall subdue science, and philosophy shall subdue philosophy. The world is not unfamiliar with the sight of devout and reverent philosophers, who by higher methods of observation, intellect, and research, have dispelled the theories of the unfaithful apostles of false knowledge, men that in trying to be faithful to one department of creation, have been almost deliberately blind to what is deepest in human nature. Yes, science and philosophy are as much destined to revival and reformation, as any system of religion. And such a revival when it comes will only add tenfold to the force and importance of other revivals whereof faint indications are found on every side. The sum of these revivals will constitute a nobler and more glorious age of progress than has yet been observed. This will be a new dispensation indeed, a veritable Kingdom of Heaven. But what power of human intellect and organization, what breadth of human excellence and philanthropy, whose genius, and what combination can anticipate and work out such an epoch of glory? What man, what community, nay, even what nation can by thinking and human energy bring the universal exaltation of the soul, mind, and conscience? It is only the eternal and infinite purposes of an all-wise Providence, it is only the miracle-working arm of the Almighty that can produce such marvels. The Brahmo Somaj of India, in fervent and absolute faith in that Providence has hitherto laboured, and in full remembrance of its mission and responsibilities, devoutly believes that it stood before the throne of Everlasting Truth, and received its share of that grand dispensation which shall in due time bring the reconciliation and revival of all dispensations of truth, in every department of human thought and faith, whenever and wherever given, and thus usher in the Kingdom of Heaven.

The religion of the Brahmo Somaj is called a *dispensation*, because the Brahmos have not *made* their religion, it was dispensed to them by One who at once can understand human wants, and satisfy them from the fulness of His mercy and truth. The religion of the Brahmos has been revealed to them, has been given to them as healing medicines are given to the sick and dying, as needful and saving alms are given to the poor and to the famished. It is dispensed out of the free bounties of Heaven, according to the sufferings and sorrows of the land where we live. It is dispensed according to the needs and tendencies of the age in which our lots are cast. It is dispensed to us not

through our intellect, not through our deliberation, not through our strength or motive or feeling, but in spite of all these things by God alone. It is given to the Brahmo Somaj at the rarest seasons of devotional activity and spiritual depth, as a divine response to our heart-felt prayers amidst the utmost crises of danger, want, and unpopularity. It is a dispensation because the religion of the Brahmo Somaj is a revelation and not a theology. At different times different religions have arisen to influence the destinies of mankind. These sprang from small beginnings, and did not create many expectations at their rise, but Providence brought out mighty results from the deep principles which they involved. The Brahmo Somaj is such an institution. Few, who are outside, know the depth and strength of faith which the Brahmo Somaj has in its own mission. It is impossible for the great religious public of the world to trifle with it, and hostile critics, who may be numbered by hundreds, and whose ability and influence are not of a mean order, cannot dispose of it so easily as they wish. We who in some sense represent the Brahmo Somaj, cannot say that our history and our operations have been yet very magnificent, and that our leaders, missionaries, and adherents are men of the very highest order; but we can say that in our history, from the very beginning, the hand of a special Providence has been clearly manifest, that our principles and our operations have influenced the country in which we live, and have elicited great response in other lands also, and that our leaders and missionaries have special and singular aptitude for the work they have undertaken. Nay, more. We have not now a doubt in our minds that the religion of the Brahmo Somaj will be the religion of India, yea of the whole world, and that those who really care for God, for piety, for purity, for human brotherhood, for salvation, and for eternal life, will have, in one way or another, under one name or another, to accept the faith and the spirit that a merciful God is perpetually pouring into the constitution of our Church. Far be it from us to boast or speak in self-laudation. We simply express the fulness of our faith. If we had been the authors of our own religion, if our Church had been the result of the wisdom and deliberations of men, the achievement of the cleverest and the best in the land, we would have felt some fear and scruple about its destiny, about its future influence in the world; but the ground on which we base our trust and hope is very different. Our Church, humble as it is, has been founded and organized, maintained and kept alive by the living and eternal providence of God. We deserve no credit for its existence, for its success, for its influence, for the sympathy and honour with which it is treated by some of the greatest and best in all lands. Neither do we deserve any discredit for the singularities, accidents, and dangers that have befallen the Somaj at times. It is the doing of Him who at all times has done marvellous things to draw men's hearts to Himself or His truth. We have seen His hand too often, and we have perceived His strong purposes too clearly not to bear witness to the great cause He has committed to our care. The religion of the Brahmo Somaj, though not yet complete, nay though yet at its very commencement, is a divine dispensation of truth, in the same sense as other great religions of the world have been. And it will be our endeavour to point out in a series of papers, some of the principles which go to make the holy dispensation now being matured in the Brahmo Somaj, about the ultimate destiny of which we cannot entertain a shadow of doubt. We deliberately and after long thought announce it as a Dispensation, as the New Dispensation, sent in fitness of the time to regenerate India, and along with India the whole world. We don't hesitate to do this, because we feel perfectly secure we are declaring the will and the purpose of the Almighty. Nor is it *our* faith, however strong and clear it be, that is our only guarantee for making this declaration. We are prepared to give reasons for our faith. It is not true because *we believe* in it; but because *it is true*, therefore do we believe in it. We believe in it, because it removes

our sins, wants, sufferings ; because it has reconciled us to all other religious dispensations ; because it is reviving in our church the primitive virtues of genuine faith and devotion ; because science, philosophy, activity in the good of the world, are combined in it with personal sanctity, private self-sacrifice, and pious joy. If the declaration cannot recommend itself to the good and faithful by its own principles, and on its own merits, let it not be accepted. But if the New Dispensation of the Brahmo Somaj can show foundations that are independent of the mere faith and enthusiasm of its present adherents, let men pause and examine it, and if the Indwelling Spirit in these things influence their wills and understandings, let them accept and admit the divine claims of the simple Theism which it proclaims. As for ourselves, we only trust and pray that we may be enabled to set forth our experiences and convictions with adequate humility and firmness, that we may conceal nothing, exaggerate nothing, and without fear and presumption give such a plain, honest statement as the great interests of divine truth demand from us. Faithful witnesses of the truth, honest believers in divine dealings, our simple duty is to try to interpret to the world such experiences and revelations as have been given to us regarding the religion of the Brahmo Somaj, the future religion of India, and of the world. So help us God.

A great deal of dissatisfaction is felt at the use of the phrase New Dispensation. Why the religion of the Brahmo Somaj should be called a Dispensation we have seen, but why should it be qualified as New ? Brahmos have been often heard to say that their faith has come down from a remote antiquity. Its great recommendation is that it is not *new*. It is the most precious and ancient bequest made by uncounted generations to an age of unreason and unspirituality. To call it *new* is to take away from the religion of the Brahmo Somaj its chief and most popular virtue. If it is new, who has created it, when was it created, whom does it include, whom does it reject ? Why should the phrase New Dispensation be adopted when it is so misunderstood and so mystifying ? Questions such as these, and many more, rise in the minds of not a few who on the whole are not disinclined to do justice to the leaders of the Brahmo Somaj of India. But such doubts, if not speedily removed, are likely to harden into real hostility to the present progress and future destiny of the great movement, and lock the source of sympathies without which Brahmos cannot be bound into a growing brotherhood.

The religion of the Brahmo Somaj is called *new*, not because the truths which it embodies are new creations, and had never been before. Every truth is ancient, uncreate, and existed before Abraham was. At various times, and by various prophets has Eternal Truth sent glimpses of His nature and purposes to the world, and the great dispensations of religion bear testimony in the revelations of everlasting realities vouchsafed through them. Yet these realities have been always presented in new light, and new spirit. The bearings and relations of every great truth are incalculable and endless. They can be applied to infinite varieties of human condition and consciousness. They are ever old and ever new. Ever old in reference to the past, ever new in their application to the present and eternal future. Man's faith breathed upon by the Holy Spirit flashes out with a new light and spirit amidst which the most ancient realities are revealed in meaning and relation hitherto unknown. Depths of life, spheres of activity and aspiration are discovered that open out new careers, and new epochs of progress. New vitality shoots out of the old eternal foundations of religion. And though the most ancient of all things, truth is born, revealed and recognized anew. No other word, except the word new, can be used to express it. It is the law of development applied to spiritual things. Buddhism was but the development and revival of Hindu spirituality in a new spirit of ethical purity. Christianity was the development and revival of the highest form of Hebrew Theism, in a new and hitherto unknown spirit of love and faith. Mahomedanism was a further



development in an Arab and Ishmaelite type of the religion of Abraham, in an uncompromising spirit of monotheistic strictness new and unknown before. It would be exceedingly difficult to point out what was *new* in these religions when they were preached, yet they were most undeniably "new dispensations" in their origin and career. Similarly the Divine Spirit, ancient and eternal, He who is the Spirit of the age, the Lord of humanity, acting upon all the great religions of the world, upon all human needs, instincts, and aspirations, evolves an order of faith which breathes a new spirit into everything. And this faith is the Theism of the Brahmo Somaj. It brings before us new views of God's nature and attributes; new views of the soul's relations to Him; new aspirations in the nature of man; new reconciliations of religious difficulties, and of the scriptures and prophets of all nations. These different principles we shall explain in subsequent papers.

Since Mr. Mozumdár's fine essay on "The Hindu and the European," from which I gave long extracts in my *Year-Book* for 1877, he has written nothing which displays so comprehensive an ideal as the above. It presents a striking contrast to the Anniversary Address ("We Apostles of the New Dispensation") which Mr. Sen delivered in the same month, in which he ignored Brahmoism from beginning to end, both in name and in fact. Mr. Mozumdár, on the contrary, preaches Brahmoism both avowedly and actually, and merely uses the term "New Dispensation" to denote what he regards as the highest phase which Brahmoism has yet attained. The question now arises,—How does he bring his lofty ideal into conformity with Mr. Sen's new system? Is there really any common ground between them, and if so, in what does it consist?

The kernel of Mr. Mozumdár's theme is this:—That every important religion points to a spiritual revival at no distant time; that science and philosophy are no less destined to spiritual development, and to a renewed harmony with faith; that the sum of all these revivals will constitute "a new dispensation indeed," and that the Brahmo Somaj has "received its share of that grand dispensation which shall in due time bring the reconciliation and revival of all dispensations of truth, in every department of human thought and faith, whenever and wherever given, and thus usher in the Kingdom of Heaven."

Now it may readily be granted that in every nation and community, the nobler minds are struggling towards purer light and fuller truth, and that one remarkable feature of this striving is an increased perception that all truths are correlated to each other, so that with fuller knowledge, countless hostilities of creed melt away, and we may reasonably hope that large reconciliations will eventually take place between communities now in rival opposition. It may further be admitted that one step in this direction can be traced in the attempts made by such reformers as Pandit Dyánand Saraswati among the Hindus, or Syed Ahmed Khan among the Mahometans, to purify faith or improve life by efforts from *within* their respective communities. Such efforts prepare the way, and

bear hopeful testimony to the moral vitality which those communities still retain. But the range of such reforms is inevitably limited by sectarian boundaries. The neo-Hindu is still a Hindu; the neo-Mahometan is still a Mahometan. And if we concede to "every important religion" its claim to a separate eternal existence *as such*, the desired "reconciliation and revival of all dispensations" is impossible, as they must all, however purified, remain essentially different to the end of time. If, on the other hand, we concede to the elect souls in each religion the right to eliminate from it all that will not stand the tests of advancing culture and higher light, the merely historical or traditional boundaries will, doubtless, gradually dissolve, and leave the truths in each faith open to harmonious combination with the truths in all other faiths. But however valuable such a harmonious combination of the sifted and tested faiths of mankind would be, we cannot fail to perceive that such a synthesis must necessarily be made from a *central vantage-ground not hitherto recognized by any of the faiths which it surveys*. Now what is that central ground to be? Three answers are possible.

(1) It may be the ground of the simple Theism of the Brahmo Somaj, as understood by all the Brahmos except Mr. Sen's present disciples.

(2) It may be the ground of a free, comprehensive, and spiritual Christianity, which asks no artificial support from infallible Scriptures or sacerdotal systems, but recognizes the "Light which lighteth every man" as the Redeemer once seen in human form, and yearns to see that Light fill all hearts with its own beatitude, and teach us all to be true "children of the Highest." Such is my own faith; and I regard the Theism of the Brahmo Somaj as not only covering a very large part of such a Christianity as an actual matter of fact, but as really based on the same foundation, though undoubtedly differing in some important features of its superstructure.

(3) Thirdly, there is the ground adopted by Mr. Sen. From some of his utterances, his readers are led to suppose that he, too, regards Christ as a universal fountain of spiritual life. In fact, the Anniversary Address of 1880 is full of expressions to that effect, and many similar passages might be quoted from Mr. Sen's journals. And I have been abundantly blamed in those journals for my supposed inconsistency as a Christian, in co-operating with the non-Christian Theists of the Sádharan B.S. rather than with the Christ-praising devotees of the B.S. of India. This is the right time and the right place in which to say that it is, in a great measure, *because I am a Christian* that I so seriously disapprove of Mr. Sen's tone about Christianity. If he really believed all that he says of Christ, he might, doubtless, still maintain that there is no Christian sect with which he can identify himself,—but he *could not* say to his

disciples—"take care that you do not accept Christianity." It is an unworthy quibble to identify that name exclusively with other men's unacceptable theories about Christ, and to leave one's own allegiance to him without a name. No man who really desired to be Christ's, —believing him to be the unique Master whom Mr. Sen's praises imply,—would hesitate for one moment to accept the name with joy, and do his best to vindicate its highest possible sense as the true meaning of the term.

But this is not the worst. It sounds incredible, but it is an indubitable fact, that Mr. Sen's new Gospel *treats all religions as equally true*. Note the italicized passages in the following extracts.

(*Sunday Mirror*, Oct. 3, 1881.)—*What is the Eclecticism of the New Dispensation.*— \* \* Our position is not that there are truths in all religions, but that *all the established religions of the world are true*. There is a great deal of difference between the two assertions. \* \* The New Dispensation is the largest induction hitherto made in the world of spirit. *It admits that Hinduism is true, Christianity is true, and so on*, and from these it comes to the grand generalization that *all of them are equally true*, and that as all truth harmonizes with all truth, they harmonize with each other.

Thus "the wonderful solvent which fuses all dispensations into a new chemical compound," proves to be only a mere aggregation of heterogeneous notions, all equally true and equally divine,—a theory which Mr Sen has certainly done his utmost to carry out during the last year, in the various ceremonies borrowed from different religions, of which I have reported at some length. Now what I ask of Mr Mozumdár is this:—Can he with any consistency identify his ideal vision of the group of purified and regenerated faiths which are to lead mankind into an altogether nobler sphere of religious, ethical, and intellectual existence,—with this system which would preserve and amalgamate all the unsifted orthodoxies of the past, and paralyze spiritual life with its deadening sentence—"All the established religions of the world are true"? Can he really blind himself to the fact that these two conceptions are essentially opposed to each other?

It is difficult to say. He has undoubtedly sounded the note of warning, more than once, against Mr Sen's Hinduizing tendencies. See, in the extracts from his essay on "The Hindu and the European," given in my *Year-Book* for 1877, the passage, pp. 39, 40, "We are warned, and with good reason too," &c. And even so late as July, 1879, he wrote in the *T. Q. Review* (No. 2, pp. 58, 59) of Mr Sen as follows:

His movement it is not easy to define. That it has suffered great modification of late years we have no doubt. It has made a much nearer approach to national Hinduism than it had ever done. It is continually borrowing the forms and spirit of orthodoxy. And in this we must say there seems to us a source of real danger. It is a perilous thing to dally with Hinduism, which has many times overwhelmed great systems of religious reform. On the other hand, it is also true that without a discreet conformity to national institutions

and usages, which have in them the aroma, but not any of the actual evils of the ancient faith, without adapting new ideas to the genius of the race, no growth or progress in religious reform appears to be possible. And from this point of view, the re-adoption of the spirit of orthodoxy is an advantage. The singular feature of Keshub's orthodoxy is that it applies to Hinduism and Christianity alike. And if the movement of Keshub Chunder Sen is becoming more Hinduized, it is also becoming more Christianized. Christ's life and character are steadily growing to be a ruling power in the Brahmo Somaj of India. Keshub Chunder Sen's recent lectures have alarmed some of his friends and followers by their remarkable partiality for Christian teaching and doctrine, as to the drift and destiny of the church which he leads. We cannot say we have much fear in this direction. On the contrary, we think if love and loyalty to Christ increase and become more general among the Brahmos, it will serve as an effective check and counterpoise to the influences by which the Brahmo Somaj may, if not very carefully protected, gravitate towards absorption into Hindu society. Let us take warning of our danger in time, and ward it off in the best way we can.

But in his lectures in 1880, entitled, "Will the Brahmo Somaj last?" and "Hinduism in the Brahmo Somaj," he speaks as if over-awed by the national faith of his country to a dangerous extent. Space forbids much quotation, but no reader of these lectures can fail to perceive the tone to which I allude. The most salient example of it is a striking passage in the former lecture, in which, after pointing out that the two opposite dangers which threaten the Brahmo Church are "Death by absorption" on the one hand, and "Death by isolation" on the other, he briefly touches on the former danger, as exemplified in the triumph of Hinduism over so many reforming sects of old, and dwells strongly on the latter danger, as follows (pp. 4, 5):

When a new and growing faith has to struggle for its existence against the organized forces of older and stronger systems of religion, it often happens that, though at first the former appears triumphant, yet in the long run it is driven to the wall by the latter. The sympathies of large communities of men are eminently conservative. And any attempts at radical change of popular sentiment and practice must sooner or later be repudiated by the slowly acting instincts of the population. And this isolation from popular sympathy must end in the downfall or deportation of the new ambitious reform. Contemplate on the history of Buddhism. . . Behold again the fate of the Albigenses. . . Isolated from the sympathies of Christendom, invaded by the Pope in every direction, they at last were doomed to a dreadful death, and their noble operations were blotted out from the face of the history of European reform, and their example was held [up] as a dark warning to every reformer, who wanted to defy the mighty powers of popular sympathy. The Albigenses, too, died the death of isolation. And if the Brahmo Somaj should be so unwise as to repeat the defiant attitude of the Buddhists and Albigenses, and if we dare to violate the national tendencies, sympathies and precedents of our great country in any scheme of religious reform, let me warn you, gentlemen, their fate shall be the fate of the Brahmo Somaj.

That a leading Brahmo of Mr Mozumdar's reputation should draw such a recreant moral from such a heroic story is melancholy indeed. No doubt there have been reforming Churches which have been utterly crushed out as separate Churches; but their memory

is the sacred possession and the undying inspiration of all faithful reformers, and they still live in the thought, the faith, and the life of their more fortunate successors. Better, far better, that every Brahmo should share the fate of the Albigenses at once, than that the Theistic Church of India should stoop to save its life by a discreet conformity to "the national tendencies, sympathies, and precedents" of the country. For what purpose does the Brahmo Somaj exist, but to supplement and rectify those national tendencies and sympathies with the truth, the faith, and the life which they as yet lack, and to introduce higher "precedents" for action than those derived from any antiquated custom?

After reading these lectures, one is less surprised at the efforts to interpret favourably the novel ceremonies and doctrines of the New Dispensation, which form an important feature of Mr Mozumdár's latest magazine, the *Theistic Review and Interpreter*. One of these interpretations must be given, as no English reader would have believed it possible without ocular proof.

(*Theistic Review and Interpreter*, No. 2. July, 1881, p. 15.)—The recent Hom ceremony performed by the minister and missionaries of the Brahmo Somaj [of India], represents only the idea of burning the passions in effigy. The bundle of dry hard sticks represented the lusts of the flesh tied to the heart by a knot which cannot be loosened, each passion strengthening the neighbouring ones, and all of them together forming a mass of impenetrable obstruction to piety and holiness able to resist strong and repeated attempts to break through. Nothing but fire can destroy such a heap of tough unbreakable wood. That fire is the fire of holy will kindled and breathed upon by the Spirit of the eternal fire of holiness. *The wind and clarified butter that aid the flame are our prayers and aspirations*, the great aid of a pure human will. Devotion and prayer are so tender, so soft, and unctuous, and yet so eminently suited to kindle the holy flame of the devotee's will to conquer the passions, that well might they be likened to the fragrant melted butter that was poured upon the burning mass of passions in the process of destruction by the combined action of the human will kindled and supplied with power by the inspiration and power of God.

Such are the depths of bathos to which Mr Mozumdár can descend in the attempt to reconcile the lofty idealism which is natural to himself with the grotesque caprices which he tries to admire in Mr Sen. Is it too late to entreat him to drop this thankless task, reconsider the whole situation, and resolve to face the facts boldly? His Brahmoism is of a kind peculiar to himself, some features being held in common with Mr. Sen, and some others in common with "Keshub's opponents." With the latter party he cannot co-operate; yet in cramping himself to the mould of the former, his gifts and aspirations are wasted. But there is ample room for individual Brahmic work, independently of party ties; and the last No. of Mr. Mozumdár's *Review* contains some brief notes of his recent missionary tour among the Native States, which inspire the hope that he may take up that field for the propagation of a simple and healthful type of Theism, which cannot but be a

great advance upon the current Hindu beliefs. "In the Native States," he says, "they care nothing about the conflicts and contentions that exercise many Theists of longer standing. They want that the truth should be laid before them clearly, vividly, and in a national garb. They want to find spirituality and purity of character, soundness and authority in teaching. And whenever they discover these, not only do they express unfeigned satisfaction, but also their readiness to accept the principles placed before them. The scores of young men whom I saw in these Native States seem only to wait for a leader. Orthodox Hindu society cannot furnish them with such a leader. It is the Brahmo Somaj only to which they look up with hope and confidence. Their silent appeal seems still to ring in my heart. And on their behalf I call upon the whole Theistic public to make such arrangements as may satisfy the demands made from every part of the country that the hunger and thirst of the soul may be removed."

I cannot but indulge the hope that in such a noble work as this, Mr. Mozumdár may yet find a career which shall give full scope to all his highest impulses, untrammelled by the supposed necessities of party compromise, and free from the irritations of party conflict. Whether he will ever outgrow the antagonisms and prejudices which have so often made him unjust to other workers who love the Brahmo Somaj quite as warmly as himself, none can tell. But in any case, such a work as that hinted above, though wholly separate from theirs externally, would combine therewith in the ultimate result for the good of their common Church. And to no friend of the Brahmo Somaj would such a result give greater pleasure than to the unwilling antagonist who now closes this controversy, hoping never to be obliged to take it up again.

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## STATISTICAL TABLES.

## I. LIST OF THE BRAHMO SOMAJES IN 1881.

The Somajes here enumerated may all be reckoned as branches, large or small, of the Theistic Church of India : but in some cases, the title of *Prārthani* 'Prayer', or *Upāsani* 'Worship', or *Bhakti* (Faith), has been preferred to that of Brahmo, as designating the local Somaj. These various appellations have been selected for reasons which are by no means the same in every case, but which seldom imply any material difference in matters of faith.

Those Somajes which possess a meeting-house or Mandir of their own are marked by a \*.

## BENGAL.

No.	Name of Somaj.	Date of Foundation.	No.	Name of Somaj.	Date of Foundation.
1.	*Calcutta. Ādi Brahmo Somaj ..	1830	39.	Chuādangā .....	1881
2.	* " Brahmo Somaj of India ....	1866	40.	*Dacca, 1 East Bengal B.S.	1846
3.	* " Sādhāran B. S.	1878	41.	" 2, Branch of the B. S. of India	1880
4.	" Chunāpuker ..	1869	42.	Dāntan .....	1880
5.	" Colutolā .....	1860	43.	Darbhāngā .....	1872
6.	" Khidirpur Prārthanā Somaj ..	1876	44.	*Dārjiling .....	1877
7.	" Sankāritolā U.S.	1867	45.	Devigunge Prārthanā Somaj .....	1881
8.	" Shāmbāzār ..	1863	46.	Dharmapur .....	1872
9.	" Simlā .....	1871	47.	Dinājpur .....	1868
10.	" Sinduriāpati ..	1863	48.	*Faridpur .....	1857
11.	" Tāltālā .....	1873	49.	*Gayā, 1 .....	1866
12.	Ārrāh .....	1878	50.	" 2, Upāsana Somaj	1881
13.	Bālī .....	1881	51.	Ghurni .....	1880
14.	Bānkipur .....	1866	52.	Goālando .....	1880
15.	Bānsbāriā .....	1881	53.	Goāri .....	1879
16.	*Bāghāchrā .....	1863	54.	Gorabāzār .....	1881
17.	Bara Belun .....	1881	55.	*Harinābhi .....	1867
18.	*Barāhanagar .....	1864	56.	*Hāzaribāgh .....	1866
19.	Bāraset .....	1870	57.	Hugli Family Somaj ..	1869
20.	*Bāripur .....	1871	58.	Jalpāiguri (North Bengal B. S.) .....	1869
21.	*Barisāl, 1 .....	1861	59.	*Jāmālpur (Behār) ....	1867
22.	" 2, Brahmicā Somaj	1877	60.	Jāmālpur (East Bengal)	1881
23.	*Behālā .....	1853	61.	*Jangalbāri .....	1876
24.	Berhampur .....	1864	62.	Jhināidaha Upāsana Somaj .....	1876
25.	*Bhāgalpur .....	1862	63.	*Kākinīā .....	1869
26.	*Bhowanipur, 1 .....	1852	64.	Kālīā .....	1877
27.	" 2, Suburban B. S. ...	1878	65.	Kālighāt .....	1881
28.	" 3, Students' Prayer Meeting .....	1877	66.	Kālimpong Upāsana Somaj .....	1881
29.	*Boālīā (Rājshāhi) .....	1864	67.	*Kalnā (Culnā) .....	1867
30.	*Bogra (Bagurā), 1 .....	1860	68.	*Khātūrā .....	1878
31.	" 2, Family B. S. ....	1876	69.	Khurshedpur Juvenile B. S. ....	1875
32.	*Boluhāti .....	1857	70.	*Kishoregunge .....	1866
33.	*Brāhmanbāriā .....	1865	71.	*Konnagar .....	1863
34.	*Burdwan .....	1860	72.	*Krishnagar .....	1844
35.	*Chandernagar .....	1860	73.	*Kuch Behār .....	1872
36.	Chengātīā .....	1880	74.	*Kumarkhālī .....	1849
37.	*Chinsurā .....	1864	75.	Kurigrām .....	1880
38.	*Chittagong .....	1855			

76.	Kuahtia .....	1879
77.	Maheipur .....	1869
	" Revived ..	1879
78.	Mahehtala .....	1875
79.	Majilpur .....	1881
80.	Majdia .....	1881
81.	Maldaha .....	1868
	" Revived .....	1875
82.	Malipara .....	1876
83.	Matihari .....	1874
84.	*Midnapur .....	1846
85.	*Monghyr (Behar B. S.)	1867
86.	Mudiali .....	1873
87.	*Murshidabad .....	1874
88.	Mymensingh, 1 .....	1853
89.	" 2, Branch B. S.	1867
90.	" 3. ....	1878
91.	" 4, Branch of No. 3	1880
92.	*Noakhali .....	1876
93.	Pabna, 1 .....	1857
94.	" 2, Students Somaj	1881
95.	Pachamba .....	1874
96.	Phirozpur .....	1878
97.	Purnia Prarthana Somaj	1878
98.	*Rampur Hat .....	1874
99.	*Ranchi .....	1868
100.	Rangpur .....	1864
101.	Rayna .....	1877
102.	*Saidpur .....	1878
103.	Santipur (Revived) ....	1881
104.	Senhati Prarthana Somaj	1878
105.	Serampur .....	1860
106.	Shahapur .....	1874
107.	Silaidaha .....	1867
108.	*Siliguri .....	1879
109.	*Sirajgunge .....	1874
110.	Tangail .....	1881
111.	Tille (in Manikgunge)	1877
112.	Tripura (Tippera), 1.	
	(Commilla) ....	1854
113.	" 2, Branch B. S..	1879
	ASSAM.	
114.	Cachar, 1 .....	1865
115.	" 2. Silchar P. S.	1880
116.	*Dhubri, 1 .....	1875
116a.	" 2 .....	1881
117.	Gowhatti .....	1870
118.	*Nowgong .....	1870
119.	*Shillong .....	1874
120.	Sibsagar (Revived) ....	1880
121.	*Sylhet, 1 .....	1861
122.	2, Prarthana Somaj	1881
123.	Tezpur, 1 .....	1871
124.	" 2 (Central Assam	
	Upasana Somaj	1878
	ORISSA.	
125.	Balasore and Provincial	
	B. S. combined .....	1879

126.	*Cuttack, 1 .....	1865
127.	" 2 (Utkal B. S.)	1869
	N. W. and CENTRAL PROVINCES.	
128.	Allahabad .....	1864
	United with the North-	
	ern India B. S. ....	1872
129.	Agra (Revived) .....	1876
130.	Banda Prarthana Somaj	1877
131.	Brāhmagrām (Mandi)	
	Sat Somaj .....	1878
132.	Cawnpur .....	1865
133.	*Ghazipur .....	1872
134.	Lucknow (Oudh B. S.)	1867
	THE PANJAB.	
135.	*Lahore (Panjab B. S.)	1863
	United with the Cen-	
	tral Panjab B. S. ....	1881
136.	Multan .....	1875
137.	Rupar .....	1879
138.	Simla Hills, 1 .....	1874
139.	" 2 (Barā B. S.)	1879
	WESTERN INDIA.	
140.	*Bombay Prarthana Somaj	1867
141.	*Ahmedabad P. S. ....	1871
142.	Broach P. S. ....	1876
143.	Kaira (Branch of	
	Ahmedabad P. S.) ..	1876
144.	Kalbadavi Brahmo	
	Somaj .....	1881
145.	*Hyderabad Brahmo	
	Somaj (Sindh) ....	1868
146.	Nariad Prarthana Somaj	1878
147.	Navaserai P. S. ....	1878
148.	Pandharpur P. S. ....	1877
149.	Petlad P. S. ....	1878
150.	*Puna P. S. ....	1870
151.	Sojitra Bhakti Somaj ..	1878
152.	Surat Prarthana Somaj	1878
	SOUTHERN INDIA.	
153.	Madras (Southern India	
	B. S.) .....	1864
	" Revived .....	1879
154.	Bangalore, 1, Nagara	
	Petta .....	1867
155.	" 2, Regimental	
	B. S. ....	1871
156.	" 3, Arula or	
	Cottonpetta .....	1872
157.	" 4, Cantonment	
	Brahmo P. S. ....	1879
158.	Coimbatore .....	1880
159.	Rajamundry P. S. ....	1879
160.	Rayapetta .....	1881
161.	Salem .....	1867
162.	Rangoon (in British	
	Burma) .....	1880



II. BRAHMO MARRIAGES  
FROM NOVEMBER, 1880, TO DECEMBER, 1881.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
119	1880 Nov. 4	Bráhma-grám	DE, Chandi Charan Bái, Yamuná	29 22	Bengali Káeth Hindus- tháni Thákur	
120 R.	1880 Nov. 8	Calcutta	SEN, Bihári Lál  CHAUDHURI, Kisorimohini	22 17	Vaidya Sadgope	Head Master, Kish- oregunge School. Ex-student of the Adult Female School.
121 R.	1880 Nov. 13	Calcutta	SARKAR, Sasibhushan  RÁY, Hemaprabhá (Widow)	28 16	Vaidya Káyastha	Native Doctor, Bánkipur.
122 R.	1880 Dec. 20	Calcutta	DÁN, Mohendra Náth, B.A. (Widower) BÁNÉRI, Kámini (Widow)	27 19	Banik Bráhma	
123 R.	1881 Feb. 14	Calcutta	MUKERJI, Rám Chandra  HÁLDÁR, Sarva Mangalá (Widow)	31 22	Bráhma Ditto	S. of Syámá Prasanna Mukerji, Land- holder. D. of Bisvanáth Ráy of Lucknow.
124 R.	1881 Feb. 26	Sántipur	MALLIK, Prasanna Kumár  MALLIK, Giribálá		Piráli Bráhma Ditto	A member of the Bágháchrá Brah- mo Family. D. of Navina Chan- dra Mallik of Bá- gháchrá.
125 R.	1881 Feb. 26	Sántipur	CHAKRAVARTI, Kailás Chandra  MALLIK, Rájlakshmi	25 14	Bráhma Piráli Bráhma	Homeopathic Prac- titioner, Sylhet. D. of Prán Náth Mallik, Municipal Overseer of Sánti- pur.
126 R.	1881 March 12	Sadyapus- karini, in Rangpur	RÁY, Haridás  BOSE, Sarnamayi (Widow)	26 18	Káyastha Ditto	Teacher in Gopálpur School.

*Brahmo Marriages in 1881.*

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No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
127 R.	1881 July 29	Calcutta	MITRA, Krishna Kumár, B.A.	28	Káyastha	Teacher in the City School, Calcutta, and member of the Executive Committee of the Sádháran B. S.
			BOSE, Lilávati	16	Ditto	Fourth d. of Ráj-náráin Bose, President of the Ádi B. S.
128 R.	1881 Aug. 6	Dum-Dum (24 Pergunnahs)	BOSE, Mohini Mohan, M.D.	30	Káyastha	Younger brother of Ananda M. Bose.
			BOSE, Suborna Prabhá	19	Ditto	Second d. of Bhagaván Chandra Bose, Deputy Magistrate, Howrah.
129 R.	1881 Aug. 13	Calcutta	NARÁYAN, Kumár Gajendra	24	Sankoché	Barrister - at - Law, and cousin to the Mahárájá of Kuch Behár.
			SEN, Sávitri	14	Vaidya	Second d. of Keshub Chunder Sen, Minister of the Brahma Mandir of India.
130 R.	1881 Aug. 22	Calcutta	SEN, Karuná Chandra	18	Vaidya	Eldest son of Keshub Chunder Sen.
			KHÁSTOGIRI, Mohini	22	Ditto	Second d. of Dr. Annáda Charan Khástogiri.
131 R.	1881 Aug. 26	Calcutta	BÁNERJI, Chandi Charan	25	Bráhman	Employé in a Post Office.
			RÁY, Binodá	14	Ditto	D. of Baikuntha Náth Ráy.
132 R.	1881 Oct. 6	Láhore	CHAKRAVARTI, Sáradá Prasád	23	Bráhman	
			LÁHIRI, Nistáriní (Widow)	21	Ditto	
133 R.	1881 Oct. 10	Dacca	BHAKTA, Ajodhyá Náth (Widower)	28	Agarwálá Banik	Clerk in Deputy Post-Master-General's Office, Dacca.
			—, Pramadá Sundari (Widow)	16	Káyastha	D. of Srináth Ghose, of Korhátí, Vikrampur, and Student in the Eden School, Dacca.

*Brahmo Marriage Registrars in 1861.*

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage
134 R.	1881 Nov. 7	Calcutta	ÁGNIHOTRI, Siva Náráyan ( <i>Widower</i> )	35	Bráhmaṇ	Teacher in the Láhore Government School, and a late Missionary of the Sádharan Brahṇ Somaj.
			——, Ganesh Sundari ( <i>Widow</i> )	20	Ditto	
135	1881 Nov. 22	Calcutta	TÁGORE, Dvipendra Náth RÁY, Susilá	19	Piráli Bráhmaṇ	Eldest son of Dvijendra Náth Tágor D. of Rákhál Chandra Ráy, Zemindar of Lákhetia.
				16	Bráhmaṇ	
136 R.	1881 Dec. 20	Bombay	PÁL, Bipin Chandra	24	Káyastha	Head Master of the English School Bangalore.
			——, Nritya Káli ( <i>Widow</i> )	19	Bráhmaṇ	

## III. BRAHMO MARRIAGE REGISTRARS IN 1881.

Under the Native Marriage Act (III. of 1872).

City of Calcutta .... { NORENDRO NÁTH SEN.  
DURGÁ MOHAN DÁS.Suburbs of Calcutta .... { BHUBAN MOHAN DÁS.  
SASIPADA BÁNERJÍ.

District of Hugli ..... SHIB CHUNDER DEB.

,, Dacca ..... GOVINDA CHANDRA DÁS.

,, Mymensingh ..... ÁNANDA CHANDRA GHOSH.

,, Barisal ..... SARBÁNANDA DÁS.

,, Assam ..... JAGAT CHANDRA DÁS.

The Registrar of Assurances at Calcutta and the Sub-Registrars at the chief stations of District Judges are also ex-officio Marriage Registrars under the Act.

IV. ANUSTHĀNIC BRAHMOS IN 1881.

(From the *Brāhma Pocket Almanac* for 1882, issued by the Sādhāran Brahmo Somaj.)

In September, 1880, a census of Anusthānic Brāhmos was taken by the Sādhāran Brahmo Somaj, the result of which is shown in the following abstract statement:—

ADULTS.			
<i>Males.</i>		<i>Females.</i>	
Widowers .....	14	Widows.....	36
Bachelors .....	83	Spinsters .....	2
Husbands .....	228	Wives .....	151
	<hr/>		<hr/>
	325		189
Total.....	514		

CHILDREN OF THE ANUSTHĀNIC BRAHMOS.

	<i>Boys.</i>	<i>Girls.</i>
Under 5 years old .....	143	145
„ 10 „ „ .....	80	105
„ 14 „ „ .....	54	36
„ 18 „ „ .....	22	16
	<hr/>	<hr/>
	299	302
Total.....	601	

N.B.—The above figures are only approximate, as many Brahmos who are known to be Anusthānic have not sent in their returns.

# V. PERIODICALS UNDER BRAHMO MANAGEMENT IN 1881-82.

Place of Publication.	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Calcutta	National Paper	English	Daily general newspaper	Nobo (topal) Mitter.
"	Brahmo Public Opinion	English	Weekly religious, political, and educational newspaper	Bhuban Mohan Das.
"	Liberal and New Dispensation	English	" religious and general newspaper	Keshub Chunder Sen.
"	Sulabh Samachar (Cheap News)	Bengali	" social and educational do.	Indian Reform Association.
"	Tattva Kaumudi (Moonlight of Religion)	Bengali	Fortnightly religious newspaper	Sadhuran Brahmo Somaj.
"	Dharma Bandhu (Friend of Religion)	Bengali	" ditto	Sadhuran B. S. Students.
"	Dharma Tattva (Religious Knowledge)	Bengali	" ditto	Brahmo Somaj of India.
"	Balak Bandhu (Boys' Friend)	Bengali	" juvenile journal	Indian Reform Association.
"	Bishwasi (The Believer)	Bengali	Monthly religious journal	B. S. of India Theological Class.
"	Tattvabodhini Patrika (Teacher of Knowledge)	Bengali	" ditto	Adi Brahmo Somaj.
"	Bharati (The Indian)	Bengali	" general magazine	Dwijendra Nath Tagore.
"	Banabodhini Patrika (Teacher of Women)	Bengali	" magazine for the instruction of women	Umesh Chandra Datta, B.A.
Baranagar	Bharat Samjibi (Indian Worker)	Bengali	" magazine for working men	Sasipada Banerji.
Chittagong	Sangsothini (The Purifier)	Bengali	Fortnightly religious journal	Chittagong Brahmo Somaj.
Dacca	The East	English	Weekly religious and general newspaper	
"	Dacca Prakash (or publication)	Bengali	" ditto	Govinda Prasad Ray.
"	Pilgrim's Journal	Bengali & Eng.	" religious magazine	) Dacca Branch of the B. S. of India.
"	Banga Bandhu (Friend of Bengal)	Bengali	Monthly religious newspaper	
"	Yearly Theistic Record	Eng. & Bengali	Yearly religious magazine	) Kali Narayan Sannyal.
"	Bharat Mihir (Indian Sun)	Bengali	Weekly general newspaper	
Mymensingh	Sanjibani (Life-giver)	Bengali	" ditto	Srinath Chanda.
"	Bradr-i-Hind (Indian Brother)	Urdu	Monthly religious journal	Siva Narayan Agnihotri.
Lahore	Theistic Review and Interpreter	English	" religious magazine [paper]	Protap Chunder Mozumdar.
Simla	Subodha Patrika (Good Thoughts)	Eng. & Marathi	Weekly religious & general news	Bombay Theistic Association.
Bangalore	Brahma Granabodhini (Theistic)	Tamil	Monthly religious journal	Jyaganmi Mudaliar.
Coimbatore	Coimbatore Patrika [Instructor]	Eng. & Vernac.	Fortnightly social, religious and general newspaper	P. Narasimhan Naidu.
Salem	Salem Patriot	Ditto, ditto	Ditto, ditto, ditto	Ditto.

ERRATA.

Page 59, line 1. In "The Song of the New Dispensation," omit "New."

Page 107, line 5 from the bottom. For "superstitions," read "superstitious."

Page 108, lines 6 and 7. For "two fortnightly papers, the *Bráhma Bandhu* and the *Sangsoodhini*," read "a fortnightly paper entitled the *Sangsoodhini*."

Note to p. 74, lines 11 to 13 from the bottom. "The Indian Reform Association has held no annual meeting since the one on March 29, 1880, which I mentioned in my last *Year-Book*." I wrote this in Oct., 1881. But in the present year, an annual (or biennial?) meeting of the I. R. Association was held at the Albert Hall on March 13, 1882, Major Baring being in the chair. The Annual Report published in the *Liberal* for March 19, 1882, makes the following statement under the heading of "Female Improvement."

"The Committee regrets to say that this department of its work showed no signs of vitality during the past year. The *Pari-chariká*, a monthly journal for ladies, did not appear for the last six months, and the Metropolitan Female School was closed for some time in consequence of mismanagement and paucity of funds. Arrangements, however, have been made to re-organize the institution and revive the journal." A plan of operations is then described, which "the Committee hopes will meet with the sympathy and co-operation of the public."

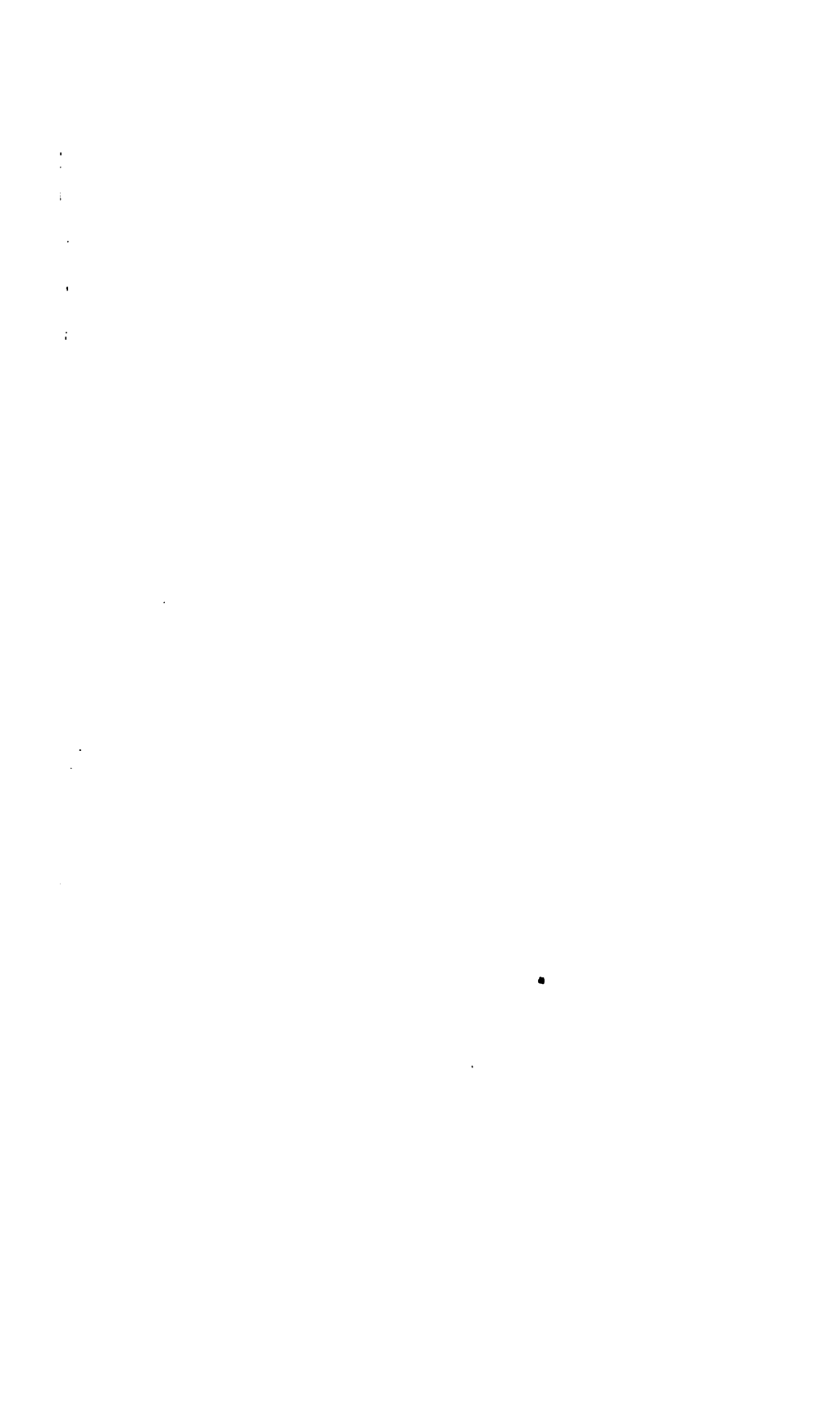
BEDFORD:

PRINTED AND PUBLISHED AT THE "MERCURY PRESS."



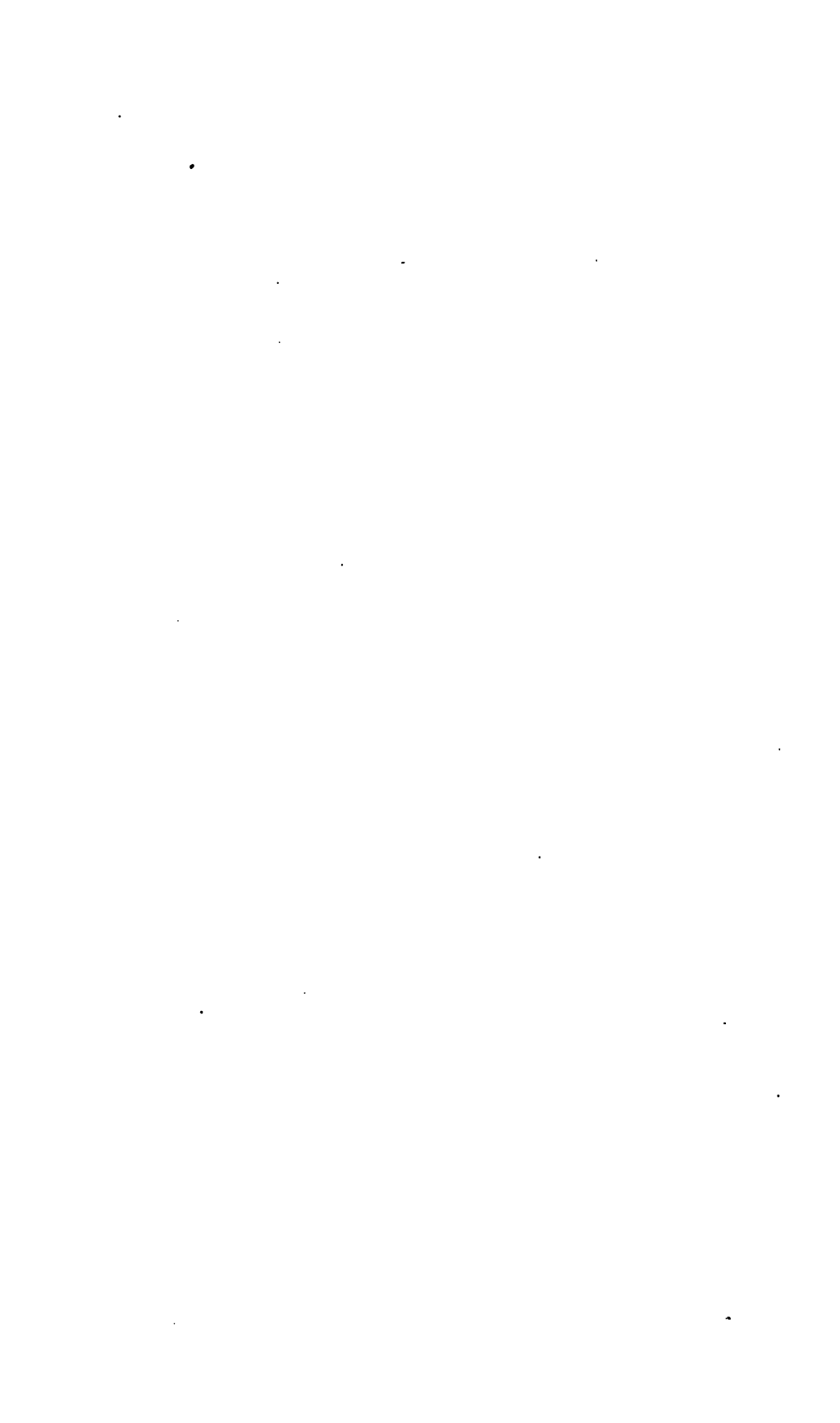














No. VII.

1882.

THE  
**BRAHMO YEAR-BOOK**

FOR 1882.

BRIEF RECORDS OF WORK AND LIFE

IN THE

**THEISTIC CHURCHES OF INDIA.**

EDITED BY SOPHIA DOBSON COLLET.

---

*Brahma-kripdhi kevalam.*

“God’s mercy alone availeth.”

---



WILLIAMS AND NORGATE,  
14, HENRIETTA STREET, COVENT GARDEN, LONDON;  
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

---

1883.

PRINTED AT THE "MERCURY PRESS,"

BEDFORD, ENGLAND.

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## PREFACE.

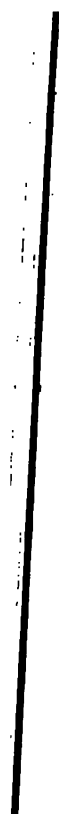
The year 1882-83 has been a tranquil one in the Brahmo Somaj; and I am glad to be able to report its proceedings with tolerable fulness. Some of them have been of considerable interest, as will be seen by the reports and letters from Dacca, Dárjiling, and Mangalore, the unusually full reports from Bombay and Madras, and the fine address of Professor Bhandarkar at Puná. The Sádharan Brahmo Somaj has continued to make steady progress in its various branches of work, religious, educational, and literary, —a summary of which is given in its Annual Report. In Literature, the Ádi Somaj has produced one great work, as well as a few small ones. Of the New-Dispensationist literature I have given the list published by authority; but I could only review the few specimens which have come to my hands. Of one of these—Mr. P. C. Mozumdár's recent work on "The Faith and Progress of the Brahmo Somaj,"—I have felt obliged to speak with a severity which would have been out of place in reviewing a merely literary work published in a distant country; but as the author has come hither on a propagandist mission of which his book, now circulating here, is the exponent, it becomes necessary to speak plainly as to the nature of its contents.

There are several other subjects connected with the recent history of the Brahmo Somaj, on which there is much to be said, but for various reasons, they cannot be taken up now.

In conclusion, I have only to express my warm thanks to all the friends in India and in England, who have helped me by contributing to these brief records of the work and life of the Brahmo Churches, and to hope that that work and life may increase and develope with every coming year.

S. D. C.

33, Hamilton Road, Highbury, London.  
May, 1883.



## RETROSPECT OF THE YEAR 1882-3.

---

### The Metropolitan Somajes.

#### THE SÁDHÁRAN BRAHMO SOMAJ.

In accordance with the plan announced in the Preface to my last *Year-Book*, I commence my Retrospect with the Annual Report just issued by the Sádharan Brahmo Somaj, and am very glad to have so good a summary to present of the work and prospects of the leading Somaj for the past year.

---

#### The fifth Annual Report of the Sádharan Brahmo Somaj.

Through the blessing of Providence the Sádharan Brahmo Somaj has to record another year of work and progress. The difficulties that beset its path in the beginning are wearing off, and it is steadily gaining upon the confidence of the country at large.

As usual, the spiritual work of the Somaj opened with the last Annual Festival. The festival lasted for ten days and was eminently useful in invigorating our spirits and bringing us strength and grace. The period of the Annual Festival is a time when all our institutions are passed under a sort of review; accordingly, special days were appointed for special branches of our work. As a mark of the fresh spiritual impetus given by the festival it is sufficient to notice that six earnest men came forward to signify their intention of devoting their lives to the preaching of Brahmoism.\* Though they have not been formally and constitutionally accepted as missionaries of the Somaj, they have, all of them, more or less, furthered the work of the Somaj, in their own respective spheres.

Soon after the anniversary the missionaries of the Somaj commenced their operations in right earnest. Pandit Bijay Krishna Goswami made mission tours to different stations in the country, and preached Brahmoism in the following places during the course of the year:—Rámpur Hát, Burdwán, Jalpaiguri, Siliguri, Sirájungge, Dárjiling, Saidpur, Pabná, Berhampur, Bánsbáriá, Rámpur Boáliá, and Bágháchrá. Besides these missionary visits,

\* The names of these gentlemen are the following :—Babus Nagendra Náth Chatterji, Navadvip Chandra Dás, Devi Prasanna Ráy, Adináth Chatterji, Bishnu Charan Chatterji, and Kedár Náth Mukerji.—*B. P. O.*, Feb. 2, 1882.

he also ministered unto the spiritual wants of the Calcutta Congregation, by regularly conducting the usual weekly service of our Prayer-Hall.

Pandit Rám Kumár Vidyáratna had to take up the place of Pandit Bijay Krishna Goswámi at Dacca, from the beginning of the last year. Consequently he remained principally in that city, during the year under review. But he did not entirely confine himself to that place. Upon the invitation of the Brahmos of Mymensingh he visited that town to conduct the anniversary of the Branch Somaj, and preached the truths of Brahmoism in the surrounding places. He also paid a short visit to Barisál, Vikrampur and Commillá, where he delivered a number of discourses. Towards the close of the year he paid a short visit to Calcutta and preached the principles of Brahmoism in the Hugly district.

Pandit Siva Náráyan Agnihotri, who has recently given up his secular work, in order to be able to devote himself entirely to his mission work, had to spend the whole year at Lahore, only once visiting Rawul Pindi, during the vacation of his school. Yet he usefully employed his time, as usual, in propagating the principles of the Somaj in various ways. Besides conducting divine service as one of the ministers of the local Somaj, he took part in several religious and social meetings, delivered public lectures on different subjects, and published a number of books and papers, for the propagation of Theism. He had to give up his well-known monthly journal the *Bradīr-i-Hind*, during the course of the year, on account of ill-health, and also for want of pecuniary support, but he has since begun to publish a new little monthly journal in Urdu called *Religious Life*.

Pandit Siva Náth Sástri spent a longer time in the metropolis this year than in previous years. During his stay in town, besides conducting the usual weekly service in the Prayer-Hall as one of the ministers, he presided at the meetings of the Students' Service and delivered a course of lectures to young men, on different spiritual and social subjects. He had also the charge of the *Tatwa Kaumudi*, the fortnightly journal of the Somaj. But he did not make Calcutta the only sphere of his work during the year. He visited the following stations for preaching Brahmoism:—Midnápur, Barisál, Dárjiling, Rungpur, Kákiníá, Siliguri, Saidpur, Gayá, Giridhi, Madhupur, Bankurá, Bánsbárá, Chinsurá, Kumarkhálí, and Faridpur.

Nor were the missionaries of the Somaj the only persons who tried to preach its principles in different places: there were others, members of the Somaj, who did valuable service. Notable amongst them are Babus Nagendra Náth Chatterji and Umesh Chandra Datta; the first of whom though not formally ordained as a missionary, yet gave up his secular work from the beginning of the year, and visited different places for the purpose of preaching our principles. He visited Bará Belun, Murshedabád, Farná, Dárjiling, Házáribágh, Jámálpur, and other places. As the Principal of the City College, and as one of the ministers of the Calcutta Congregation, Babu Umesh Chandra Datta also did a good deal to promote the cause of Brahmoism. The cordial thanks of the Somaj are due to these and other gentlemen who have voluntarily furthered the cause of the Somaj.

Of other departments of our spiritual work, the Students' Weekly Service requires special mention. This institution, though not formally organized by the Executive Committee, yet belongs to the Somaj as a part and parcel of its important spiritual work amongst the rising generation of students. The objects with which it was started some three years ago, are being gradually realized. Those objects were (1) to stimulate religious inquiry, (2) to induce thoughtfulness and earnestness of character, (3) to create interest in questions of religious and social reform, amongst young men. Discourses on religious and social topics were regularly delivered every Sunday morning at its meetings. The two great principles of Liberty and Unity were elaborately discussed in a series of lectures, and wholesome moral

lessons were drawn for the guidance of the young members. Of other social and spiritual questions, the question of "Inspiration" or the doctrine of Divine grace, occupied the members for a number of days. As usual, the plan of holding quarterly social gatherings was also carried out by the members. Upwards of 90 young men, proceeded to the Government Botanical Gardens on one occasion, and a large meeting of a religious as well as social character was held in one of the groves of the garden. On the whole, this institution has fairly maintained its character for usefulness. As a mark of the wholesome influence of this institution it may be noted with pleasure, that it has drawn in a large number of young members to the Sādhāran Brahmo Somaj, many of whom have given practical proof of the earnestness of their convictions by publicly discarding caste and idolatry, and by manfully bearing all the bitter persecutions to which they were subjected by their friends and relatives.

The next is the Sangat Sabhá. The Sangat is a weekly conversational meeting for mutual spiritual progress and help. The number of those who regularly take part in it is not very large, but it is very useful in helping the spiritual growth of those few who do take part in it. The subjects discussed at its meetings are generally matters of individual spiritual experience. For some time past the proceedings of its meetings have been made specially attractive by previously drawing up a list of subjects for its discussions, and by announcing the same in public papers. This improvement on its former plan of action has brought in a larger number of members, and the discussions have also become more pointed and interesting. It is evident that our weekly services, with their formal discourses, do not satisfy all the cravings of our spirit, and such friendly and free spiritual intercourse amongst the members as is afforded by the Sangat is exceedingly necessary, and the system should be largely availed of by other members as an important part of their spiritual exercises.

The third thing to be noticed under the head of spiritual work is the Brahmicā Somaj. It is an institution organized with a view to help in the spiritual culture of our ladies. Men as a general rule have many sources of information and instruction. They have their public meetings and discourses, their constant gatherings in public places, all of which afford them ample opportunity for mutual interchange of thought, and spiritual improvement. It was felt that some institution for bringing together the Brahmo ladies, and helping in their progress was needed. Accordingly a Society called the "Bengal Ladies' Association" was organized in 1879. There are three objects which this Society has in view: (1) discussion of important questions of life and conduct, and furtherance of useful practical work for the improvement of women; (2) to promote their spiritual culture; and (3) bringing together both the sexes in evening parties and social gatherings. The Brahmicā Somaj is a part of the work of the above Society. At its meetings regular divine services are held for the special benefit of the ladies. These prayer-meetings were kept up during the last year.

Apart from the Sunday School which is regularly held at 13, Mirzapore Street by some of our junior members, Sunday gatherings of little children were regularly held in the Prayer-Hall every Sunday afternoon, when after short service and hymn, little discourses suited to the juvenile congregation were delivered. Babus Dwārkānāth Gānguli and Sasipada Bānerji had principal charge of these gatherings, and gradually increasing interest is being taken by the children and their parents in these meetings. A little school has also been started near our Prayer-Hall for Brahmo children of both sexes, where religious and moral instruction will be imparted to them.

The Students' Prayer Meeting noticed in last year's Report, organized by some junior members of the Somaj, was kept up during the year under report, and its members have carried on their fortnightly Bengali journal, the *Dharma Bandhu*, or the "Friend of Religion." We are glad to notice that during

the course of the year, this journal has steadily risen in the estimation of the public and has also secured wider circulation.

One more institution for spiritual culture remains to be mentioned. It is the Theological Institution. Towards the close of last year this class was opened, with a number of students belonging to different schools and colleges of Calcutta. The discourses weekly delivered at its meetings generally fall under two heads, Theology and Practical Piety. The delivery of the lectures is followed by discussion. The main object of the institution is to ground its members in theology and principles of practical piety. A number of meetings were held before the close of the last session. Babus Heramba Chandra Maitra and Sitanâth Datta and Pandit Siva Nâth Sâstri delivered the last year's lectures.

Of the constitutional work of the Somaj, three things principally deserve mention. The first is the forming of a body of rules, for the formation of a Committee called the Somajic Committee, or Committee for the discussion and decision of social questions. A number of gentlemen have been appointed according to their rules to form this Committee. They have to discharge two different functions; first, to encourage the discussion of important social questions; secondly, to act as arbitrators, if need be, and if asked by the parties in all cases of social difference. Since their appointment fortunately no case has arisen to call for their arbitration,—but their first object has been partly called out by holding some meetings and by encouraging discussions on the question of marriage. There are several other questions of a social character which have been sketched out for discussion, but the Committee intend taking up these subjects during the ensuing year.

The second constitutional work is the framing of a number of rules laying down the conditions under which permission might be granted for the performance of domestic and other ceremonies in the Prayer-Hall. The celebration of such ceremonies in a public place of worship is not customary in this country and is looked upon as an act of reform. But since the opening of the Prayer-Hall, some applications have been received by the Executive Committee, asking for permission to celebrate marriages in the Prayer-Hall; consequently the question of laying down the conditions under which such permission could be granted became urgent, and rules were accordingly formed for future guidance.

The third important constitutional work is the re-appointment of the Mission Committee. According to the rules of the Somaj, the Mission Committee holds its tenure of office for two years, and as the period for the first Committee expired at the end of the year before last, a fresh Committee was appointed at the beginning of the last year. This Committee has charge of the training of candidates for mission work and also of the nomination of missionaries.

Of the ordinary constitutional work of the Somaj little remains to be specially mentioned, excepting the fact that the weekly meetings of the Executive Committee and the ordinary meetings of the General Committee have been regularly held, and an active and extensive correspondence has been carried on with the mofussil,—and secondly, that the memorial to Government for holidays during the Annual Festival, referred to in the last year's Report, has been submitted to his Excellency the Viceroy, but no results have been as yet known.

Lastly, we come to the department of practical work. The first thing to be noticed under this head are the publications of the Somaj. The *Tattwa Kaumudi*, the fortnightly Bengali journal of the Somaj, has been regularly published throughout the year, and has steadily risen in popularity and circulation. It has been an active and useful agency for the propagation of

the principles of the Somaj. Two other monthly journals, the *Bāmabodhini* and the *Sakkā*, though not started by the Somaj, require special mention. The first is a long-established journal for ladies, edited by Babu Umesh Chandra Datta, our Secretary. It is very useful to its female readers. The second is a monthly journal for children, started from the beginning of this year, by Babu Pramada Charan Sen, a young member of the Somaj. It is eminently suited for its juvenile readers and will be really useful to them. Of other publications the tracts on Prayer, Immortality, Caste, and the book "Duties of a Householder," have been reprinted; the Almanack for 1883 and a collection of new hymns has been published; besides, a life of Buddha by Babu Krishna Kumār Mitra, a life of Martin Luther by Babu Umesh Chandra Datta, a book of biographical sketches called the "Immortals," containing the lives of Buddha, Nānak, Chaitanya, and others by Pandit Rām Kumār Vidyaratna, and a little book called a "Garland of Flowers," containing a collection of short religious and devotional sentences from the *Dharma Bandhu*, a tale called *Karakusumikā* or the Prison Flower, are also out as our anniversary publications of this year. Babu Devi Prasanna Rāi, a member of the General Committee, has also brought out a work of fiction called *Joggivan*, a book illustrating many social and moral principles. A special Committee was appointed to bring out a series of cheap and popular publications enforcing and illustrating the principles of Brahmoism. Four tracts of this series have been brought out which, it is a matter of satisfaction to observe, were extensively circulated and eagerly read. It is to be hoped that the work in this department thus successfully organized and commenced will be vigorously carried out in the coming year.

Secondly, many new additions have been made to the Theistic Library mentioned in previous Reports. It is to be hoped that Brahmo young men will avail most largely of this useful means of improving their knowledge.

Thirdly, several steps were, from time to time, taken by the Executive Committee, for clearing the heavy liabilities of the newly built Prayer Hall. But all these steps did not produce the expected results, and debts amounting to about Rs. 4,292 still stand against the Prayer Hall.

The question of creating a fund for the benefit of the families of deceased Brahmos was once taken up, but the matter is still under consideration and it forms one of the subjects of this year's annual conference. An important work was commenced on the occasion of the fourth anniversary of the Sādhāran Brahmo Somaj, which took place on the 15th of May last. The foundations of the Mission Home were laid on that day, by the President of the Somaj—and a small brick-built house is in course of construction, on the western portion of the land attached to the Prayer-Hall. Eight independent Brahmo families have built houses in this quarter, and it is to be hoped that when the Mission Home is complete, this quarter will be an important centre of Brahmo life and Brahmic work.

As marks of the general influence of the Somaj the following facts are worthy of record. A large number of new members have joined the Somaj. Secondly, invitations for the services of missionaries were received from the following places: Midnapur, Tricolia (Behār), Rangpur, Kākinia, Majdia, Barisal, Rāmpur Hāt, Sirājgunge, Sylhet, Durbhanga, Mazilpur, Konnagar, Barāhanagar, Assam, Burdwān, Dārjiling, Chandarnagar, Saidpur, Pabna, Contai, Hāzāribāgh, Matihāri, Giridhi, Bānkurā, Murshedābād, Ghāziपुर, Katak, Barā Belun, Bānsbāriā, Silaidāha, Kumarkhālī, Rawul Pindi, Madras, Coimbatore. Thirdly, the number of Somajes which return representatives to the General Committee has risen in the course of the year from 18 to 29.

The financial condition of the Somaj is anything but prosperous. Want of funds does not allow the Somaj to lay its hands on much useful work.



Fuller information on this subject will be gathered from the balance-sheet attached herewith.

Conclusion. Thus has Providence enabled us to close another year of quiet work in humble resignation to His will. There prevailed amongst the members greater unity of spirit and greater eagerness to co-operate with each other, than in previous years. May God bless us that we may carry on the noble work to which we have been called more earnestly and energetically in the future.

UMESH CHANDRA DATTA, *Secretary.*

The Anniversary Festival of this year lasted for ten days, and was as full of life and spiritual renewal as in previous years. The Prayer-Hall was repeatedly filled with large and deeply interested audiences, and the various celebrations passed off with unflinching enthusiasm. Among these should be specially noted the opening meeting on January 19th, in memory of Rám Mohun Roy. "The meeting took place in the evening, in the open space behind the Prayer-Hall. A temporary pavilion was erected on the patch of ground, and was decorated and fitted up for the occasion. The place and the hour had been previously announced in the papers, accordingly a large crowd assembled at the appointed time. One wing of the grounds was occupied by the ladies. Babu Shib Chunder Deb, the venerable president of the Sádháran B. S. and one of the few surviving men who joined the Brahmo Somaj at the time of Rájá Rám Mohun Roy, occupied the chair. The proceedings commenced with a prayer offered by Babu Nagendra Náth Chatterji. Then followed Pandit Siva Náth Sástri's lecture, on 'The teachings of Rájá Rám Mohun Roy—how far has the Brahmo Somaj acted upon them?' The following is the substance of his discourse."

The revival of the memory of Rájá Rám Mohun Roy afforded by these annual meetings in his honour, is bearing practical fruits. Babu Nagendra Náth Chatterji has produced a good book on the life of the Rájá; a distant relative of the Rájá's has also published a book of reminiscences; Miss Collet in England is collecting materials for a fresh biography in English; and a nice portrait has been placed by our friends of the New Dispensation in the Albert Hall. Apart from producing these practical results, the revival of his memory has had another use for us. It has drawn our attention more pointedly than ever to the doctrines and teachings of the illustrious founder of the Somaj. What were his ideas? the great principles that he has left behind him as an inheritance? These ideas or principles can be classed under five heads: (1) the spiritual worship of God; (2) the equality of all men before God; (3) a wide-extended charity towards all creeds and scriptures; (4) the liberty of conscience and human judgment; (5) sympathy with every form of human welfare. Read the writings of the Rájá and you are struck by the presence of these noble principles everywhere. . . . The success of the Somaj in carrying out the idea of spiritual worship of God is manifest in three different ways. First, the Brahmo Somaj has produced a number of men who have not only intellectually rebelled against idolatry, but who have been initiated into the sweetness of spiritual communion with God; with whom daily worship is an imperative duty. The Brahmo Somaj is silently promoting prayerfulness among its members. Secondly, the popular fallacy of considering the aid of images, symbols, and external forms as necessary for the culture of

devotional feelings, is wearing off. Those who at first laughed at the Brahmo's idea of worship are learning to respect it. Thirdly, with the growing spiritual activity of the Somaj, freedom from idolatrous practices is coming to be regarded as a mark of an advanced Brahmo. All these signs indicate that the idea of spiritual worship is silently progressing. The principle of human brotherhood is also advancing in the Brahmo Somaj. Public protests against caste have been made, and inter-marriages are being freely promoted. A spirit of democracy is abroad, which is loth to recognise the worldly distinctions of rank and wealth in the Church. The institution of public worship itself is a great promoter of this idea of human fraternity. As we all assemble in the house of prayer, rich and poor, men and women, old and young, we feel that we are all children of the same Father, and destined for the same privileges and graces. Thirdly, the Brahmo Somaj, true to the first impulse given by its founder, has fairly maintained its character for catholicity. It has always respected and honoured the scriptures and sages of other nations. The noble principle of accepting anything good and true from all books and all countries, has been all along kept in view. The Brahmo Somaj aspires to include every form of truth within its all-embracing love, and seeks to profit by the lessons of all the scriptures and all the sages of the world. Fourthly, the Brahmo Somaj has also publicly vindicated the independence of human conscience by openly discarding the doctrine of infallible guides. It is in the fifth trait that the Brahmo Somaj is still defective. The principle of active philanthropy of sympathy with every form of human welfare, is not yet fully developed amongst us. In this matter the Brahmo has yet much to learn from the Church of Christ. Look to Christian Institutions, how many they are and working how incessantly, for promoting the general welfare of mankind.

At this point the lecturer drew a number of moral lessons from the life of the Rájá, instancing his devotion to truth, his love of liberty, his hatred of injustice, his love of man, his kindness and courtesy to fellow-men, and his respectful bearing towards the other sex. Lastly, the Pandit exhorted his Brahmo hearers to imitate the example of the illustrious founder of their Somaj; earnestly implored them to keep always before their eyes the five noble principles inculcated by him, and concluded his lecture with a short and suitable prayer.

At the Annual Business Meeting, the venerable Babu Shib Chunder Deb was re-elected as President of the Somaj, and Babu G. C. Mahalanabish as Treasurer; the newly-elected Secretary and Assistant Secretary being Babus Dwárká Náth Gánguli (well-known for his energy and ability) and Krishna Kumár Mitra, a young and very active votary of the Sádharan Brahmo Somaj.

The 22nd of January was the festival day of the Brahmo ladies, the morning being occupied by divine service for the Brahmica Somaj, the mid-day by a ladies' love-feast, and the afternoon by the annual meeting of the Bengal Ladies' Association, Mrs. Ananda M. Bose in the chair. The meeting opened with a short prayer by Miss Kádambini Bose, B.A., after which Mrs. Sasipada Bánérji, one of the Secretaries, read the Annual Report. Papers were then read by Miss Kádambini Bose and Miss Lávanya Prabhá Bose. A hymn having then been sung, Mrs. A. M. Bose (President of the

Association) wound up the proceedings with an address on Education, in which she made several practical suggestions for the future usefulness of the Society. Both at the morning meeting of the Brahmicā Somaj and the afternoon meeting of the Bengal Ladies' Association, two hundred ladies were present, and at the latter meeting a few gentlemen also.

The Annual Report summarizes the work done throughout the year 1882, which has been carried on according to the regular plan. "In the first week [of the month], worship; in the second, the reading of a paper and discussion thereupon; in the third week, a short service and study of books on religious subjects; on the fourth or last Saturday, a scientific lecture. Besides these, every third month the members and their relations meet in a social gathering." Most of the religious services above mentioned are conducted by the ladies themselves, and the report expresses a strong belief "that by this means a deep sense of religion, a love of Truth and faith in God will in time gain ground among the members." Among the papers read at the discussion meetings may be mentioned the following: "The Aim of a Woman's Life" (a prize essay by Miss Lāvanya P. Bose); "Glory lies in Action," and "Unity." In the useful knowledge department, instruction was given on "Heat," "Reptile Life," "The good effects of Education," "Ancient and Modern Egypt," "What is necessary to us in the present day," "The sense of hearing," and other matters. A Library was established at the beginning of the year, to which many valuable donations of books have been made, both by Indian and English friends. Financially, the Association is in a much better condition than in former years. Since last April, it has defrayed the school expenses of one girl pupil, and is about to do the same for another; and the Association hopes that as funds increase, the work in this department may be extended. It is with great pleasure that we note the steady progress of this excellent little Society.

The Brahmicā students of Calcutta continue to acquit themselves creditably at the University Examinations. In November 1881, the Misses Sailabālā and Taralā Dās, of the Bethune School, passed the Middle English Scholarship Examination in the second division. In December 1881, Miss Abalā Dās and Miss Kumudini Khāstogiri (also from the Bethune School) passed the Entrance Examination, Miss A. Dās being at the head of all the female candidates who went up from Bengal. She obtained a First Grade Junior Scholarship, while Miss K. Khāstogiri, who took up Sanskrit as her second language instead of Bengali, was also awarded a scholarship by the Director of Public Instruction. Miss A. Dās has since proceeded to Madras for the study of medicine. Lastly, at the University Examinations of December 1882, Miss Lāvanya Prabhā Bose, from the Bethune School, has passed the Entrance Examination, and Miss Kādambini Bose the B.A.

In the field of General Education, the leading members of the Sádharan Brahmo Somaj continue to prosecute their efforts with marked success. In my last *Year-Book* I gave a full account (pp. 21-23) of the "City School," established in January 1879, under the Rectorship of Mr. Ananda M. Bose,—to which was added in January 1881, a College Department which was affiliated to the Calcutta University up to the First Arts Standard. From the third Annual Report, issued in September 1882, we learn that the total number of pupils in the institution then amounted to 634, the College roll numbering 110. The result of the University Entrance Examination of December 1881 had proved as satisfactory as that of 1880. Out of 37 boys who appeared at the Examination, 30 passed,—4 being placed in the 1st, 11 in the 2nd, and 15 in the 3rd division. One boy obtained a Government Scholarship of Rs. 10, and the two boys who stood next in order of merit received school scholarships of Rs. 5 each. The financial condition of the institution is very satisfactory, and a large surplus is being set apart for a Building Fund for the School.

The classes for Drawing, Gymnastics, Science, and Music, continue to be held, and special attention is given to moral training. "The effect of this training," says the Report, "continues to be manifest in the gradual improvement of the moral tone and character of the boys in the institution. In the higher classes, lectures of an unsectarian character have been delivered on those fundamental principles of religion which are common to all Theistic creeds. The Sunday School mentioned in last year's Report continues to be held; and in addition to this, a Theological Class has recently been opened for the benefit of the more advanced students. It ought to be added that these two institutions, though held in the school premises, and attended by many students of the school, are independent of any connection with the school itself."

The Library has been enlarged, and a Reading Club established in connection with the College. Fortnightly lectures continue to be delivered on subjects of wide and general interest, by gentlemen of eminence in various communions, Hindu, Anglican, and Presbyterian. A carpenter's class has been opened in connection with the College, as a first step towards giving the students practical training in handicraft. The students who have joined it belong chiefly to the first year College class.

At the University Examinations of December 1882, the City School passed 20 out of its 37 candidates for Matriculation (being the third percentage of passed students in the list of Calcutta Schools); while the City College, sending up candidates for the first time to the First Arts Examination, passed 23 out of 51,—the highest percentage of under-graduates from all the eight competing colleges of Calcutta. Lastly, the affiliation of the City College in Law to the Calcutta University has been sanctioned from the 1st of

January, 1883, and Mr. C. C. Dutt, Barrister-at-Law, and Babu U. P. Mitra, M.A., B.L., have been appointed to give instruction up to the standard of the B.L. Examination.

In concluding this section, I have only to add that in a later Chapter, on the Literature of the Years 1881-83, will be found a summary of the books and tracts issued by various members of the Sádharan Brahmo Somaj during that period, both on denominational and on general subjects.

Of the Adi Brahmo Somaj there is no special news to give since the section in my *Year-Book* for 1880, with the pleasant exception of some excellent books and tracts, for an account of which the reader is referred to the Adi B. S. portion of the same Chapter on recent Brahmo Literature.

THE BRAHMO SOMAJ OF INDIA :  
OR, THE CHURCH OF THE NEW DISPENSATION.

So large a proportion of my last *Year-Book* was devoted to descriptions and criticisms (still remaining unanswered) of this Church, that it is not necessary to go over similar ground now. Suffice to say that the eccentric course which I then delineated continues to be carried on,—new ceremonies being frequently added and new proclamations put forth by Mr. Sen's inventive genius. His chief novelty in 1882 was the getting-up of a melodramatic performance entitled the *Nava Brindaban*, written by "the Singing Apostle" (Trailokhya Náth Sannyál), representing the conversion of a sinner and the triumph of the New Dispensation. This play has been acted several times, Mr. Sen and his apostles taking the chief parts.

The organ of Mr. Sen's Church, the *Liberal and New Dispensation*, continues to appear weekly, and the *Liberal* portion (so-called) is conducted with decidedly more ability than its predecessor, the *Sunday Mirror*. Of the inner sheet, entitled the *New Dispensation*, the less said the better. The sermons, articles, and admonitions which form its chief contents are too palpably un-Brahmic to need any detailed record here.

Of the Anniversary proceedings of January, 1883, a few items should be mentioned. (1) The report in the *New Dispensation* of Feb. 18, 1883, states that at the General Conference, "there were representatives from a larger number of Mofussil Brahmo Somajes than in the preceding years," and also that "the names of the Mofussil Somajes who have accepted the New Dispensation, together with those of their Secretaries, were noted down." These, however, are not published, which is to be regretted.

(2) The same report gives a list of the various books and tracts issued by members of the New Dispensation during the year, the separate particulars of which will be found in my Literature Chapter.

In secular matters there is rather more to report this time than was the case last year. The one useful institution connected with the Brahmo Somaj of India which Mr. Sen and his friends have latterly endeavoured to keep alive—the Indian Reform Association—held its last public meeting on March 13, 1882 (after an interval of two years), Major Baring in the chair. From the Report then presented we glean the following items.

*Cheap Literature.*—The circulation of the weekly *Sulabh Samáchar* (or Cheap News) and of the fortnightly *Balak Bandhu* (the Boys' Friend) is given as respectively 3000 and "nearly 500 copies," being 500 less in each case than in the corresponding Report of 1880.

*Temperance.*—In addition to the Band of Hope in connection with the Albert Collegiate School, the Report states that "a number of young men have organized themselves into a Society, under the presidency of the President of this Association, with the object of spreading principles of temperance among native youths. They succeeded, during the last year, in securing a number of able lecturers to address the public, such as the Rev. J. M. Thoburn, Rev. Mr. Blacket, Rev. G. Gregson, and Rev. Joseph Cook, of America. They have also, in connection with their Society, a monthly journal having a pretty large circulation. They have further succeeded in establishing branch Societies in different parts of Bengal and the N. W. Provinces." Unfortunately, the Report does not mention the names either of this Society or of its journal.

*Female Improvement.*—"The Committee regrets to say that this department of its work showed no signs of vitality during the past year, and the *Parichariká*, a monthly journal for ladies, did not appear for the last six months. The Metropolitan Female School was closed for some time in consequence of mismanagement and paucity of funds. Arrangements, however, have been made to re-organize the institution and revive the journal. . . . The object of the Association, it will be remembered, is not to prepare women for University examinations, but to train them up as accomplished Indian Ladies, good wives, and good mothers. The

following plan has been decided upon, and will be carried out and developed in the course of this year :—

“A course of conversational lectures adapted to the needs of young women, will be delivered at the school premises and the houses of respectable Native gentlemen, embracing such subjects as elementary science, ethics, laws of health, grammar and composition, domestic economy, Indian history and geography, exemplary female lives, Hindu and Christian, besides instruction in arithmetic, drawing and needlework.

“Ladies attending the lectures will be subjected to annual examinations by means of printed papers, Successful candidates will be rewarded with prizes, jewellery, and annual scholarships varying from Rs. 50 to Rs. 200.”

*Education : Albert School and College.*—This institution maintained a course of uniform prosperity during the year 1881. The maximum number of pupils on the rolls was 678.

From a later Report of this institution, presented at the distribution of prizes on November 21, 1882, we learn the following additional particulars. The institution was divided into three departments, the number of pupils being 42 in the College, 461 in the School, and 178 in the Vernacular Department. The total number of classes was 16, and the instructive staff consisted of 23 gentlemen. Twenty candidates were sent up for the Entrance Examination of the Calcutta University in December 1881. Of these 13 passed,—2 in the 1st division, 10 in the 2nd, and 1 in the 3rd.

Of the places taken by the Albert students at the University Examinations of December 1882 no mention has yet (March 28) been made in Mr. Sen's journal. From a list published elsewhere we learn that the Albert College sent up 26 candidates to the First Arts Examination, of whom 5 passed; but in the corresponding list of the Entrance Examination the name of the Albert School does not appear.

The scheme devised by the Indian Reform Association for the promotion of female education by means of lectures and examinations was afterwards fully elaborated, under the title of the “Institution for the Higher Education of Native Ladies,” to which the Metropolitan Girls' School\* is to be attached from January 1, 1883, and the whole is to be designated the Victoria College.

During the year 1882 several of the proposed lectures were delivered, and appear to have been attended by fairly numerous female audiences. In due course, 32 applications were sent in for the January Examinations. Of these, 2 were for the Senior Certificate Examination, and 5 for the Junior. The remaining

\* No account of this School has been given since the mention of its collapse in the Annual Report already quoted; it is therefore impossible to form an idea of its present condition.

candidates took up special subjects, such as the Laws of Health, Cooking, Music, Original Poetry, Ethics, Needlework, &c. The examinations took place early in January 1883, but the report of the result has not yet been published. The examiners were Mr. Govind Chunder Dutt, Babu P. K. Sarbadhikari, Dr. M. L. Sarkár, C.I.E., Pandit M. C. Nyáyaratna, C.I.E., Pandit G. C. Vidyaratna, Babu Káli Charan Bánérji, and Mr. Seu. The *Liberal* states that the 32 candidates "may thus be classified according to their religions :—3 Christians, 10 Hindus, and 19 Brahmos."

To sum up this brief epitome of the work undertaken for the education of women during the past year under Mr. Sen's auspices :—It shows an undoubted advance upon the corresponding state of things during the four previous years,—and this is a matter for sincere congratulation. At the same time, I feel bound to point out to my European readers that Mr. Sen's new Institution cannot but be far less effective for real education than was his old Female Normal School of 1871-78, and that his recent prospectuses display an unmistakable dread lest the development of woman should be carried too far. "Whatever (he says) tends to unsex her by giving her masculine training, or degrade her by teaching her mere outward accomplishments and superficial refinement, will be sedulously avoided in the proposed Institution"—forms of speech which it is not difficult to interpret. The same tone also marks a variety of congratulatory letters and speeches in relation to the scheme, which have appeared in the *Liberal*\*; and Mr. Mozumdár, in his speech at the last public meeting of the Indian Reform Association, made an apology for the zenana system (not for the first time) which drew the remark from a distinguished Brahmo visitor present (Mr. K. T. Telang) that as regarded female education he thought that Madras, from whence he came, was in advance of Calcutta, for the Madras ladies "came out in public, and were not subject to the seclusion of the zenana." In regard, too, to various recent incidents relating to female development, such as the intelligence and public spirit shown by Romá Báí and the Mahratta ladies of Puná during the visit of the Education Commission,—the announcement, last November, that the Loretto nuns had opened a class to prepare (Indian) girls for Matriculation, &c.,—the comments of the *Liberal* have been in striking contrast to its name. All these re-actionary views should in no way lessen our good-will towards a scheme which promises to be really useful. I only cite them here because they present an

\* One of these letters (June 11, 1883) throws a curious light on the orthodox-Bengali view of the subject. "The present system of female education is producing fruits of a most disagreeable kind. It has a tendency of unsexing the other sex. Already our educated ladies have to some extent imbibed masculine notions and habits. *They prefer forks and spoons to fingers in their meals*, and prefer to go out unprotected and unveiled like their strong-minded sisters of the West, &c., &c. A general course of denationalization has begun, and our ladies are fast developing themselves into a class of *mem sahebs*. *We therefore hail with delight*" Mr. Sen's new Institution.—The words here italicised are significant.



apparent contrast to that scheme which could not possibly have been divined by non-Indian readers, but which the latter should not forget in attempting to form any just estimate of the principles of the New Dispensation.

## The Provincial Somajes.

There is much to tell of the Provincial Somajes, especially as (owing to circumstances explained in my last *Year-Book*) I have been unable to take up the records of more than half of them since my *Year-Book* for 1880, and have now to present what is available concerning the years 1881 and 1882. This chapter ought to have opened with Western Bengal, but as some of the expected reports from thence have not yet reached me, and time presses, they must be postponed for the Eastern districts, from many of which full reports have already arrived.

### EASTERN BENGAL.

#### DACCA.

In my last *Year-Book* I gave a full account of the two Somajes of Dacca, viz., the East Bengal B.S., founded in 1846,—and the Dacca Branch of the B. S. of India, founded in 1880 for the preaching of the New Dispensation. The two Somajes continue to work in their several lines, and a separate report of each will now be given.

#### EAST BENGAL BRAHMO SOMAJ.

The last official Report of this Somaj which I published was that for the Bengali year 1286 (A.D. 1879-80), but I was able to compile a summary of the proceedings of 1880-81 from private letters received from the then Secretary and another active member. I now proceed to condense the official Report for the year 1288 (April, 1881, to April, 1882), sent to me by the present Secretary, Dr. P. K. Ráy, of Dacca College.

“During the year 1288 the East Bengal Brahmo Somaj has progressed in various ways. By the will of God, the number of members has increased and the field of work has been extended. Many obstacles having through His mercy been overcome, the

Somaj has been able to accomplish its work. Hence we all give praise to God, and offer up our prayer that in the year now begun the East Bengal Brahmo Somaj may prosper."

1. *Appointment of a Minister.*—From Baisákh to Mágh 1288 (April, 1881, to January, 1882) there was no regular minister, but "the service was performed by some of the members with great warmth and zeal,"—cspecial mention being made of Babus Rajani Kánta Ghosh and Prasanna Chandra Mozumdár. In January, 1882, Pandit Rám Kumár Vidyáratna, a missionary of the Sádharan B.S., was appointed as the regular preacher. "Since then he has, with great zeal and energy, performed the Somaj services, delivered lectures and offered prayers in the Students' Association, and accomplished much other work."

2. *Festivals and Lectures.*—There were four festivals in the course of the year. The first began on the last day of the Bengali year, and continued throughout the whole of the Bengali New Year's Day (April 12).\* The second festival was held at the end of September, just before the Durgá Pujá holidays. On this occasion Babu Prasanna Chandra Mozumdár delivered a lecture on "The connection between the True God and the soul of man." The third festival was the Mághotsab, *i.e.*, the anniversary of the original foundation of the Brahmo Somaj by Rám Mohun Roy, and extended from the 21st to the 25th of January (1882). At this point I digress to quote some interesting particulars of the festival from the full report which was given in the *East* of February 6, 1882.

It [the Mághotsab] was opened by a lecture on the "Life and the devotional spirit of Buddha," delivered on Saturday evening by Pandit Rám Kumár Vidyáratna. The lecturer briefly recounted the principal events of the life of that great reformer, and he dwelt at length on the spirit of self-sacrifice, enthusiasm and earnestness, which distinguished Buddha, and which enabled him to become the founder of a religion which after more than 2000 years, is still professed by more than 40 crores of human beings.

The second day of the Utsab was Sunday, and the whole of it was devoted to the purpose. The morning service was concluded [? conducted] by Pandit Rám Kumár Vidyáratna, who preached a very interesting sermon on the occasion. The mid-day service commenced at 1 p.m., and was conducted by the same Pandit. Then followed the reading of texts and the delivery of short discourses. The first discourse was on the the text, "Be perfect even as thy Father in heaven is perfect," and was delivered by Babu Jagat Bandhu Láhá, M.A. The second and third were on the lives of Parker and Rabis [? Rabia, the celebrated female Mahometan saint], and were delivered by Babu Govinda Chandra Dás, B. L. and [Pandit] R. K. Vidyáratna. A discussion on "the ideal of religious advancement which a Brahmo should hold before him" followed, in which Pandit R. K. Vidyáratna, and Babus Jagat Bandhu Láhá and Hari Charan Chakravarti took part. This was followed by Dhyán or meditation. This portion of the service was conducted by Dr. P. K. Ráy. The Sankirtan which followed it was very sweet and impressive. The evening service was conducted by Dr. P. K. Ráy, who

\* The Bengali months vary slightly in different years, and the Bengali New Year's Day usually falls on the 13th of April; but in A.D. 1881, it fell on the 12th.—*En. Year-Book.*

preached a fine sermon dwelling on the goodness of God and showing how we derive all our strength from Him.

The 3rd day of the Utsab was the 11th of Māgh, the day of the anniversary. On this day, there were a morning and evening service, distribution of alms in the shape of cloth, rice and pice to the poor; and Sankirtan in the afternoon. The morning service was conducted by Babu Rajani Kanta Ghosh, and the evening service by Pandit R. K. Vidyaratna. A young man named Rajendra Lal Baul, an inhabitant of Vikrampur, and an undergraduate of the Calcutta University, openly declared his faith in Brahmoism during the evening service. The few words of advice given to him at the time by the officiating minister were very sweet and impressive.

On Tuesday morning a discourse on "the necessity of purifying the heart in order to be able to see God," preceded and followed by prayer, was delivered by Babu Hari Charan Chakravarti, B. L.

On Wednesday, the last day of the Utsab, more than sixty Brahmos went to a garden and spent almost the whole day in prayer, religious conversation and the singing of hymns. There was a "priti bhojan" [love feast] in the mid-day.

Altogether the Māghotsab proved itself to be a season of rejoicing to all Brahmos, [and] it is to be hoped that every one has more or less profited by it.

To return to the official Report.—In addition to his lectures mentioned above, Pandit R. K. Vidyaratna delivered the following in the course of the year.

May 3, 1881.—The Different Religions of the Earth.

July 30, 1881.—Character and Religion.

In Māgh.—(January-February, 1882).—India's Religious Condition.

"3. *The Somaj Services*.—In addition to the appointed [evening]\* services in the Somaj, service has been held early on Sunday mornings. Sometimes it has been conducted by the minister, sometimes by Babu R. K. Ghosh, by whom it is conducted at present, almost in the regular form. The number of worshippers at this morning service is not very large, but those who attend it gain much satisfaction therefrom, and it was at their request that the service was begun. At the evening services the Mandir is thronged, the students, as before, forming the largest section. The number of people is so great that there is not sufficient room for the benches and stools, and many persons are obliged to stand.

"4. *The Theistic Society*.—This Society was established in 1881. It is now included in the East Bengal Brahmo Somaj, some members of which first started it. Its aim is to study the truths of Theism. Its meetings are held every second Friday. They formerly took place in a side room on the second storey of the Mandir, but now, by the permission of the Executive Committee, they are held in the Hall of that building. Many persons, besides the members of the Society, attend its meetings and take part in the discussions, and it need not be said that by these lectures and debates the Brahmos of Dacca are much benefited. The following

\* As a general rule, the regular services at all Brahmo Somajes are held in the evening.—Ed. Year-Book.

is a list of the lectures which are being delivered here during the present English year [1882].

March	17.—Of Religion .. .. .	Dr. P. K. Ráy.
„	31.—Of Worship .. .. .	Pandit Rám Kumár Vidyáratna.
April	14.—Of Prayer .. .. .	Babu Jagat Bandhu Láhá, M.A.
„	28.—Of Gratitude .. .. .	„ Sarat Chandra Gupta.
May	12.—Of Trust and Faith .. ..	„ Hari Charan Chakravarti, B.A., B.L.
June	23.—Of the Sense of Dependence	„ Káli Náráyan Gupta.
July	7.—Of Love and Reverence ..	„ Gobinda Chandra Dás, B.A., B.L.
„	21.—Of the Sense of Beauty and Sublimity .. .. .	„ Saradá Charan Ghosh, M.A.
August	4.—Of the Infinite Being .. ..	Dr. P. K. Ráy.
„	18.—Of the Aspirations and Needs of the Soul .. .. .	Babu Rajani Kánta Ghosh, B.A.
Sept.	1.—Of the Soul : Its Growth and Decay .. .. .	„ Syáma Kánta Nág, M.A., B.L.
„	15.—Of the Moral Law .. .. .	„ Shivendra Náth Gupta.
„	29.—Of the Sense of Sin.. .. .	Pandit R. K. Vidyáratna.
Oct.	13.—Of Meditation .. .. .	Babu Rajani Kánta Ghosh, B.A.
„	27.—Of the Effects of Divine Worship .. .. .	[M.A.] „ Káli Prasanna Bhattácharjya,
Nov.	10.—Of Immortality .. .. .	„ Jagat Bandhu Láhá, M.A.
„	24.—Of Brahmo Religion .. ..	„ Káli Náráyan Gupta.

“ 5. *Students' Society.*—This Society was established by the Students of Dacca. It is attended regularly by Pandit R. K. Vidyáratna, and occasionally by Babus R. K. Ghosh and K. N. Gupta, who deliver addresses, and conduct prayer and discussions. The meetings are held every Saturday. After a lecture, discussion, and prayer, the sitting breaks up. Especial zeal and love for religion is displayed by the Dacca students. By their exertions this society is conducted with great regularity, and there is no doubt that it is of great use to them. May God grant long life to this society, and enable it to adorn the student life of Dacca with religion.

“ 6. *Library.*—In the past year, 1288, great pains were taken to establish this Library. By the blessing of God, subscriptions towards it continue to be received. First, a letter was received by Babu Brajendra Kumár Guha, offering to the Committee Rs. 150; Babu Lálá Rám Kristo Dás gave a donation of Rs. 300; Babu Durgá Mohan Dás Rs. 200; and Babu Sri Krishna Dás Rs. 10. Altogether Rs. 700 have been received, It was resolved to spend Rs. 500 in English books, and Rs. 150 in Sanskrit and Bengali works. A list of English books, and the money, was sent to Miss Collet in England; the list of Sanskrit and Bengali works has not yet been made out. We hope the newly-appointed Executive Committee will speedily give attention to this subject,

arrange the Library on a good plan, and frame suitable rules for the observance of the members."

These suggestions have been duly carried out. The English contingent of books was despatched to Dacca last spring, and the Library rules were issued in November. Permission to read in the Library may be obtained by non-members of the Somaj, either from a member or from the Librarian; and yearly subscribers are allowed to take books home, under specified conditions. (I may add that the list of English books sent to me, as mentioned above, comprised a large selection from the best standard literature, devotional, theological and philosophical, such as would form a noble foundation for any Theistic Library.)

The next section of the report relates to the intended erection of a Missionary Home, or dwelling for the resident missionary. Since then the project has taken definite shape, and the foundation-stone of this little parsonage was laid by Mr. Ananda M. Bose, October 12, 1882, in the spacious court-yard in front of the Mandir. The enclosure was crowded with spectators, educated native gentlemen of every shade and denomination having flocked to witness the ceremony. Dr. P. K. Ráy opened the proceedings with a short explanatory speech to the following effect:—Babu Protáp Chandra Dás, a rich and influential citizen of Dacca, on the death of his father, was pressed by his friends and relations to celebrate his *Srâddha* on a grand and rich scale, as is customary with the wealthier class of Hindus on such occasions. But he, being a man of enlightened views, had sternly opposed the idea of squandering away a quantity of money among professional beggars and priests, and had reserved a portion of the money allotted to the ceremony for use in more rational works of a benevolent character. Accordingly, he built a Hindu Hostel for students in memory of his father, and in addition to this he promised a generous donation sufficient to build a house for the resident missionaries of the East Bengal Brahmo Somaj.

11. *Number of Members.*—Passing over some merely local business details, we note that the number of members rose from 61 in the year 1287, to 85 in 1288. The increase consisted of 17 men and 7 women,—the Executive Committee having decided, in 1288, to admit women as members of the Somaj.

12. The financial position in 1288 was as follows:—

	Rs. Annas.	
Receipts for the year 1288 .....	569	10
Balance from 1287 .....	226	9
	796	3
<hr/>		
Expenditure for the year 1288 ....	683	12
Balance in hand .....	112	7
	796	3

The above Report only extends to the end of the Bengali year 1288,—*i.e.*, to April 1882, and the Report for 1289 is not yet due. But a letter lately received from the Secretary, dated February 2, 1883, gives the following outline of the present state of the Somaj.

“ All our institutions have commenced to work after the winter vacation. We have had meetings of the Theistic Society, of the Students' Society, of the Brahmica Sammilan [Union], &c. The Theistic Society was re-opened this year on the occasion of the Mághotsab, by a lecture by Babu J. B. Láhá. Then we had another by Babu R. K. Ghosh on ‘Meditation.’ The next is to be by Babu Rám Prasad Sen (an adherent of the Branch B. S. of India, but still a member of the E. B. B. S.) on ‘The Presence of God at the time of Prayer.’ The Students' Society is now under the guidance of J. B. Láhá, R. K. Ghosh, and myself. Last Saturday I delivered a lecture in Bengali on Prayer at a meeting of the Society. Next Saturday there will be [a] discussion on it, the students, of course, taking part in asking questions, raising difficulties, &c.”

Dr. Ráy next speaks of a little Society which, though apparently not in organic affiliation with the E. B. B. Somaj, and therefore (I conclude) not mentioned in his official Report, has been doing good work in Dacca for some years past, in a quiet way, viz., the “Brahmica Sammilani Sabhá,” or Brahmo Ladies' Union. This Society, he says, “is now going to have three meetings per month, instead of two. They have prayer as before, and in addition to that I am lecturing to them twice a month on ‘The Principles and Doctrines of Religion,’ taking as a text-book Babu Ráj Náráin Bose's *Dharma Tattva Dipiká* (Light of Religious Truth), a book very little known to Brahmos in general, and especially deserving the notice of those who do not understand English. Rajani Babu also now and then presides at these meetings and conducts the service.

“ Pandit Rám Kumár is gone to Northern Bengal on a missionary tour. In his absence we have, of course, to conduct the service in the Mandir, and this is done alternately by Rajani Babu and myself. We expect him [the Pandit] back by the beginning of next Bengali year [April, 1883], when the Missionary Home will be ready for opening.”

Dr. Ráy also sends me a printed list (dated “Poush 1289,” *i.e.*, December-January, 1882-83) of the members of the E. B. B. S., whose number had then risen to 90.

To this cheering report of the chief provincial Somaj of Bengal, I have only to add that I have received from the previous Secretary, Babu Nava Kánta Chatterji, two recent publications, issued by himself, which will be noticed in my Literature Chapter.

## DACCА BRANCH OF THE BRAHMO SOMAJ OF INDIA.

*The Yearly Theistic Record.* No. 2. 1881-82. Published on the occasion of the Second Anniversary of the Branch Brahmo Somaj of India.—Dacca : East Bengal Press. [1882.]

This magazine, for which I am indebted to the courtesy of the Assistant-Secretary of the Dacca Branch of the B. S. of India, is the chief provincial organ of the New Dispensation, and is devoted to the propagation of the special form of that gospel which took its rise in the Dacca Branch. Except for a biographical sketch of the late Aghore Nāth Gupta, there is scarcely any direct reference to Brahmo affairs of any kind whatever beyond Eastern Bengal,—the chief contents of the Number being reports from the few Somajes in that quarter which have accepted the New Dispensation, and accounts of mission work carried on by the Dacca Branch. In addition, there are two long expository articles on (1) “The New Dispensation,” and (2) “Morality *versus* Religion,” which re-state, with no important difference, the views on which I commented at considerable length in the section of my last *Year-Book* which treated of this Somaj. Additional fulness is, however, given to those views by the Annual Report of the Branch itself, which is deeply and even painfully interesting, from its combination of impassioned religious feeling with a theory of God’s revelations which treats the human recipient thereof as virtually incapable of misinterpreting them. It is not necessary, however, to go further into this subject, as I wrote so fully of it in my last *Year-Book*, and no reply to my remarks has been made. I need therefore only repeat what I said before, that the form which this movement has taken in Dacca differs in some important respects from that in Calcutta, and shows far more simplicity, unity, and inwardness than the original movement under Mr. Sen. Whether the noble elements in the Dacca movement will eventually work themselves free from their Antinomian alloy, remains to be seen; but one hopeful feature must not be passed by, viz., the evident desire of the leaders to be understood by their former companions. It is a real pleasure to read the following paragraph from the Annual Report, especially the final sentence, the excellent spirit of which carries its own recommendation.

In our last Report we showed that with the abandonment of our claims on the local Mandir, there came a calm which helped us a good deal to get correct ideas respecting the New Dispensation, and enabled us to establish the Branch Brahmo Somaj of India. We are happy to record here that our relations with the East Bengal Brahmo Somaj have continued in the same peaceful condition—we might almost say, that in so far as our friends occasionally asked some of us to be present and speak at their meetings (on one occasion they requested our Minister to deliver a lecture on “How to attain the knowledge of God”), and listened to our words with seeming respect whenever we happened to speak, there has been an actual improvement in it, however small and inappreciable. We only wish that interchanges of

thought such as these, had been more frequent; or rather, instead of being fitful and impulsive like the past ones, they had been systematic and carried on with some definite object. Whatever others might say, we know that there prevails a frightful amount of misunderstanding among our friends regarding the principles of the New Dispensation. We need hardly say that this has proved a fruitful source of ill-feeling and jealousy among us. Now, the most effectual remedy that it is possible for us to devise for this state of things, is re-unions of the sort above alluded to, in which we can speak calmly and openly, and make our respective ideas known to each other.

#### BARISÁL BRAHMO SOMAJ.

In this report I purpose to give you a short account of the working of the Barisál Brahmo Somaj from January to December, 1881. The year commenced with the *Mághotsab* Festival, the proceedings of which passed off satisfactorily, though we had fear of being disturbed by the working of party spirit in the Somaj. It would not be out of place to mention here that but for party spirit the Barisál Brahmo Somaj could have done much in the way of spreading the saving truths of our religion and of removing all sorts of social evils from Hindu society.

In the proceedings of the *Mághotsab* Festival, Babus Rajani Kánta Ghosh, Grish Chandra Mozumdár, Ashini Kumár Datta, Chandi Charan Sen, Káli Mohan Dás, and Mr. Pyári Lál Rái took leading parts. Babu Ashini Kumár Datta delivered an open-air address, which was so eloquent and impressive, and so well appreciated by the public at large, that the prejudices and antipathy of the uneducated classes of people against the Brahmo Somaj movement were to a certain extent removed. Babu Chandi Charan Sen read a paper on "The claims of the Brahmo Somaj upon the educated classes," wherein he very clearly and ably pointed out the salutary influences of the Brahmo Somaj in creating a healthy public opinion, calculated to purify the moral atmosphere of society by raising its moral tone. The paper is expected to be shortly published. On the *Mághotsab* day Mr. Pyári Lál Rái delivered a touching sermon in English in the morning, and Babu Rajani Kánta Ghosh very ably and solemnly conducted the Divine Service in the evening.

After the *Mághotsab* ceremony was over, a Sunday School was opened by the exertions of Babu Chandi Charan Sen for the religious instruction of the children of the local Brahmos. The school has been working pretty well, and the average number of little children attending it is 18 or 19. Babu Chandi Charan Sen himself gives instruction to these children, and is very popular with them.

In May last, Mrs. Manoramá Mozumdár and Babu Káli Mohan Dás were ordained missionaries of the Barisál Brahmo Somaj. Mrs. Mozumdár occasionally visits the zenana of respectable gentlemen here with a view to impart religious instructions to ladies. She also conducts the Divine Service of the Brahmo [? Brahmic] Somaj.

Babu Káli Mohan Dás, owing to domestic misfortunes which befell him this year, could not work much. He, however, paid a visit to Baisari village in the Sub-Division of Phirozepur for the purpose of preaching Brahmoism there. Such visits to villages will undoubtedly tend to remove the prejudices of the uneducated class against the Brahmo Somaj. The very fact that our missionary was warmly received and listened to with rapt attention by the villagers, indicates that the time is not far off when the standard of the Theistic Church will be raised in all the villages of Bengal.

Pandit Rám Kumár Vidyaratna paid a visit on the occasion of the Anniversary of the local Somaj. He delivered several lectures here, and all of them were very impressive and eloquent. The public were highly satisfied with his work here.



Babu Govinda Chandra Bose, of Baisari, has lately joined our Brahmo Somaj. He intends to devote his life to the cause of religion. He was one of the best Mokhtears in the Phirozepur Sub-Division of this district, and his self-sacrifice and enthusiasm are exemplary.

SARBÁNANDA DÁS, *Secretary*.

This report is taken from the collection of Provincial Reports issued by the Sádharan B. S., together with its own, for the year 1881-82. A few later particulars have appeared in the *Brahmo Public Opinion*, chiefly in relation to the two Barisál missionaries mentioned above. Babu Káli Mohan Dás, "who has given up his secular work to devote all his time to the propagation of Theism in the district of Barisál," had recently (June 15, 1882) "visited certain places in the district, such as Gopálpur, Khanjapur, Khájurtála, and Madaripur, on a missionary tour, and delivered a number of lectures." The same report spoke most highly of Mrs. Manoramá Mozumdár, who is the wife of the local minister. "She is held by all who know her personally in high esteem, and the good she is quietly doing among her own sex in Barisál is worthy of all praise." She has long been active in the little Brahmic Somaj which has existed at Barisál since 1877, and now consists of 11 members. But last January, at the Mághotsab festival, Mrs. Mozumdár came forward more prominently, and publicly conducted the evening service of the regular Brahmo Somaj. The *B. P. Opinion* of Feb. 8, 1883, reports that "a large crowd of people was naturally attracted to witness the unusual spectacle. This is perhaps the first time that an Indian lady publicly conducted Divine service, and preached a sermon before a congregation of men. Her abilities in preaching have long been well known to all who ever attended her private prayer-meetings. She is a better preacher than many of the preachers of the other sex, and we are glad that the way has been opened to her to make her gifts useful to her Church."

#### CHITTAGONG BRAHMO SOMAJ.

The Chittagong Somaj has adhered to Mr. Sen, with but slight variation, from the first, and in September, 1881, "it was unanimously resolved that this Brahmo Somaj be affiliated with the B. S. of India." (*Liberal*, Sept. 11, 1881.) I have given no regular report from Chittagong since the one in my *Year-Book* for 1878 (No. III., pp. 84-85); and am therefore glad to be able to give the following translation of the official Report for 1881-2, published in the *Dacca Yearly Theistic Record*, No. 2.

1. Many among the Brahmos here believe in the seeing and hearing of God, in Yoga, Bhakti, and the communion with saints; but in their actual lives they make no effort towards the blissful realization of the same. The number of those worshippers here who have a genuine thirst for spiritual progress is very small. Some among them now and then cultivate Yoga and meditation on a hill.

2. The Chittagong Brahmo Somaj was founded on the 9th of Poush 1776 Shak [December 1855].

3. The Somaj service is held every Sunday after dusk, in addition to which a service is held every Wednesday evening at the Secretary's house, in which his friends join.

There is an Association in connection with this Somaj called the "Society of Theistic Friends." It has four departments; (1) the preaching of religion, (2) the preaching of morality, (3) female education, (4) charity.

By the second department a journal has been published for nearly the last four years, entitled the *Sangsoodhini*, or the Purifier. This paper is now issued every fortnight. Its object is the cultivation of good taste and the preaching of high morality, both political and social, among the people. The number of subscribers is about 700.

Some of the Somaj members have started a society called the "Moral Union," with a view to help the formation of character based upon pure morality, among the students of the higher classes of schools. Particularly careful regulations have been made to keep the members from becoming irreligious, loose in morals, or attached to drink. The Society has been joined by several non-Brahmo gentlemen. Students from the local college, from the Normal School, and also from the higher classes of the English and Bengali schools, teachers and several others, have also become members. The present number of members is 64.

Some of the Brahmos here have, with special exertions, established a "Hope Society," in which there are now 161 members. Many have joined it with great zeal.

Often, when dangerous epidemics have been prevalent, medicines have been dispensed. Many persons come forward to help the Brahmos with money for this purpose.

4. It is now nearly three years since the New Dispensation was proclaimed here in an open-air meeting before a multitudinous audience. Now, the Brahmos and their friends go about in bazaars and villages preaching and singing of the Living God, and of seeing and hearing Him, &c. . . And in the homes of the inhabitants, prayers and *kirtans* are now and then performed.

It will be seen from this that although the religious faith current in this Somaj is of the mystical type which has lately received so much fuller a development than before, both in Dacca and Calcutta, there is nevertheless a large infusion of practical usefulness in the Brahmoism of our Chittagong friends, whose philanthropic work (for which, see my *Year-Book* for 1877, No. II., p. 11) has not been allowed to stand still. This is a matter for cordial congratulation.

One incident in last year's Chittagong annals should not be omitted here. At the Anniversary festival of the Somaj, December 28, 1881, an Englishman of the name of Good, whose horse had shied at the street procession, rushed upon the Brahmos in a passion, and thrashed the singers. The local magistrate, Mr. Currie, took up the matter, and fined the Secretary of the Somaj 10 rupees, "for obstruction and nuisance." Mr. Currie's whole proceedings in the affair were conspicuously arbitrary and illegal, and the Brahmos brought the case before the High Court, where it was argued on March 31, 1882. "Their lordships quashed the judgment

of Mr. Currie, and ordered the refund of the fine inflicted on the Secretary of the local Brahma Somaj"; a very satisfactory conclusion to the matter.

#### KISHOREGUNGE BRAHMO SOMAJ.

During the past year five or six of us enjoyed every day the holy worship of God. His mercy has been poured out unceasingly even on sinful lives like ours. He has blessed us by revealing himself to us as the Essence of Essence [*Sárasár*], the Source of all Source, and as the Sportive Hari.

Hitherto, communion with saints [*Sádhá Samágam*] appeared to us as a riddle, but now we have got a little insight into it. Care has been taken to hear God's words, and He has been heard often. His words alone are our scripture: He is speaking unceasingly, and we can hear Him if we will only attend.

Congregational prayer takes place here at dusk every Sunday. The office of Minister rests on myself, and Mr Jagannshan Bir is the Secretary. In the month of Kártik last [October-November] a Sangat Sabhá was started, and it has worked for the last two months. Many have been benefited by the discussions held in it.

A Nagar Sankirtan took place here; and one day there was Sankirtan and a lecture in the market-place. Mr Girish Chandra Sen came here for a few days. He gave a lecture on the "Gradual Progress of Religion," which removed hitherto-cherished misconceptions regarding the New Dispensation from many minds. Although there is no friendly feeling entertained by the young generation towards the N.D., the older classes respect it. One good sign observable here is that among the students there is a ventilation of religious subjects.

BIHÁRI LÁL SEN.

#### MURÁDNAGAR BRAHMO SOMAJ.

1. The Murádnagar Brahma Somaj was founded in the Agraháyan of 1286, B.E. [Nov.-Dec., 1880]. At first a very few used to be present, but by God's mercy it has now grown into a little Somaj. The number of worshippers has been increased by the visits of the devotees of the Dacca Branch of the B.S. of India. Congregational prayer is held every Sunday afternoon. The number of regular worshippers is at least twenty.

2. Owing to the increase of the number of worshippers, a Sabhá was established for the benefit of the Somaj on the 25th of Baisákh. There are 18 members of this Sabhá. The Somaj itself has been named the Murádnagar Branch B.S., belonging to the B.S. of India. Religious discussion takes place every Wednesday afternoon.

3. The Murádnagar B.S. does not consider itself powerful enough to preach the New Dispensation. Still it may be said to be doing a little in that direction. Most of the members try to do what they can to arouse an eagerness after religion, and to strengthen and make it lasting in people's hearts by discussions and the study of good books.

4. Among the members of the Somaj, the seeing and hearing of God, Yoga, Bhakti, the communion with saints and other truths have been but slightly discussed. It is only a few who have learnt that these are subjects which are not to be apprehended only, but to be realized. Even among those who have learnt this, very little attempt has been made at such realization. At times, some have realized the existence of God, but this has not been lasting.

GIRISH CHANDRA DATTA, *Manager*.

## MYMENSINGH.

In my last *Year-Book* I gave an account of the four Brahmo Somajes of Mymensingh, viz., the original Somaj and its Branch, dating respectively from 1853 and 1867, and the New-Dispensationist Somaj and its Branch, which were started in 1878 and 1880, but which assume the position of being the original bodies founded in 1853 and 1867. From the Reports which have arrived since last year, I condense an account of each section. The first is taken from the collection issued by the Sadharan B. S. for 1881-82, and is an official Report of the original Branch of 1867 (B. S. No. 2). The second is the official report of the New Dispensationist Somaj (B. S. No. 3), translated from the *Dacca Yearly Theistic Record* for 1882.

## MYMENSINGH BRANCH BRAHMO SOMAJ.

[B. S. No. 2.]

This Somaj was established on the 23rd of Ashâr 1274 [July 6, 1867]. The object of starting it was to introduce the worship of God among the students of schools. It was not then convenient for the students to discuss religious subjects with the members of the main Mymensingh Somaj; and for this reason, Prasanna Kumâr Sen, Krishna Kumâr Mitra, Srinâth Chanda, and some other students combined together and started this Somaj under the name of the Branch B. S. With the permission of the members of the main Mymensingh B. S., the regular prayer-services of the Branch were held every Sunday morning in the Somaj house.

This Somaj has been a very great help towards preaching Brahmoism among the students; so much so, that some time ago this Branch was the origin of all kinds of progress in the Brahmo Somaj. At first Babu P. K. Sen was appointed as minister; on his leaving this place, Babu K. K. Mitra and afterwards Babu Madhusudan Sen were ministers. Since then I have been holding the office of minister for nearly the last ten years.

The writer then briefly records the split in the Mymensingh B. S. caused by the Kuch Behâr agitation, which resulted in the arbitrary ejection of the Mymensingh congregation from their Mandir by its minister and one or two companions. (A full account of these transactions appeared in my last *Year-Book*, pp. 104-5.)

With the starting of the Branch Somaj, a discussion-meeting was established which is now named a *Sangat Sabhá*. The minister of the Somaj is also its president. It has helped the worshippers much in the formation of their religious life. Every Saturday evening the members of both the main Somaj and the Branch meet together and join in a *Sankirtan*.

During the last year, the congregational services, the discussions in the *Sangat*, and the *Sankirtan*, &c., were conducted well. On the last anniversary day of the Somaj—July 6, 1881—the Brahmo missionary (Pandit) Râm Kumâr Bhattachârjya came here and joined with the minister of the Branch in conducting the *Utsab* services. On this occasion there were two public lectures. The respected missionary did the members much good by his instructions and religious discussions. After concluding the work of the *Utsab*

he went, together with the minister of the Branch, to Jámálpur [East Bengal] for preaching. Whilst there, they consecrated a newly established Somaj house.

Every year the members of the Branch and of the main Somaj combine together and celebrate the Mághotsab with great zeal. At the last Mághotsab [January 1881] some new students entered the Branch Somaj. Their new zeal and love of religion was a source of encouragement even to the old members. The sermons and discussions at this Somaj have been of such a character as to promote the attainment by the members of strong faith and sweet religious life, by the cultivation of faith and love, keeping free from all sorts of unnecessary agitation and uncharitable speaking. May God so bless and direct this little band of worshippers that they may increase in faith and love, and thus fulfil the hopes of the Brahmo Church.

SRINÁTH CHANDA, *Secretary*.

Mymensingh:

6th of Poush, 1803 [Shak].

[Dec. 20, 1881.]

#### MYMENSINGH BRAHMO SOMAJ.

[B. S. No. 3.]

1. *Spiritual Progress*.—Considerable progress was made last year among the Brahmos here in Yoga and Bhakti. God revealed Himself very clearly, and He was realized as the Great Being full of sports [*lila*]. In many events and deeds He was also seen as Hari full of sports, and His words were also heard.

As the Supreme Being is continually saying "I am," so our individual being [*jivátmā*], always existing in Him, that is, living in His life, is continually saying "Thou art," "I am nothing." Thus has it been revealed.

During the last year many had the real meaning of the communion with saints brought home to them; and some tried to mould their own lives after some particular saint.

2. *Date of foundation of the Somaj*.—The original Somaj was founded on 26th Poush 1269,—1853 A.D. The Branch Somaj, on 23rd Ashár 1274.—[See previous Report.—Ed. *Year-Book*].

3. *Meetings and Works in connection with the Somaj*.—The Anniversary meeting; the Sangat Sabhá; Congregational meetings; Brahmo School; Daily congregational prayer; Special family prayer; Weekly Sankirtan; Weekly congregational prayer of the main and the Branch Somajes; and the publication of a religious monthly paper.

4. To spread the New Dispensation, there have been Sankirtans in several places; singing from house to house; the delivery of lectures and the publication of tracts.

Last year Mr Girish Chandra Sen came here and stayed with us for a few months, and did us much good. Last Ashár, Banga Chandra Ráy, Durgá Náth Ráy and others came here on the occasion of the anniversary of the Branch Somaj. By their coming, newer thoughts and sentiments were kindled among us and the public generally.

KÁLI KUMÁR BOSE, *Secretary*.

## THE TWO BRAHMO SOMAJES OF NOÁKHÁLI.

## i. Founded in 1876.

The Noákháli Brahmo Somaj came into existence some time before 1283 B. E. (1876). But then the Somaj had no fixed place for holding its prayer-meetings. It was in Baisákh 1283 that a house with a considerable compound attached to it was purchased on behalf of the Somaj at a very convenient locality, being just at the centre of the town. The Somaj met with opposition even from some of the educated natives of the town. But under the will of our Heavenly Father, all opposition gradually disappeared, and it was found that some who previously manifested a strong hatred began to look upon the Somaj and the work that its members were doing with feelings of respect. The duties of the *Upácharjya* [minister] were performed for a very long time by Babu Bhuvan Mohan Sen, Head Master of our Zillah School. The sincerity and piety of his preachings and sermons drew many persons to the Somaj, and it was then in a very healthy condition. On the departure of our devoted friend Babu Bhuvan Mohan Sen, in the middle of the year 1879, the duties of the *Upácharjya* fell upon Babu Mahim Chandra Sen, a teacher in the Government School. He, too, maintained the Somaj in a prospering condition. There were then several devoted men, who were the members of our congregation, and contributed a good deal towards the furtherance of the cause of the Brahmo religion in this place.

Since Babu Mahim Chunder Sen has been transferred to Mymensingh, we have felt and do still feel the want of an *Upácharjya*. The congregation has gradually lost many of its devoted members. At one time the Somaj was regularly attended by 20 or 25 members, but now it has lost many of them, and scarcely a dozen members attend the Somaj regularly. For the last year the prayers, &c., have been conducted by the Secretary and some members. So the business of the Somaj is nearly at a stand-still. Another want that we feel is that there are no *Anusthánic* Brahmos amongst us at present. Subscriptions for the maintenance of the Somaj, &c., were very scanty, and it was for this reason that the *Tattva Kaumudi* was asked free of charge from the Sádharan Somaj.

Feeling the want of a permanent building for the Somaj to hold its prayer-meetings, the members unanimously decided to raise a subscription for the erection of a *pucca* house instead of the thatched house wherein the Somaj is held at present; and on the 31st December 1879, at a meeting held for the purpose, a sum of Rs. 332 was subscribed, and subsequently a subscription list was issued, and many of our Hindu friends subscribed something towards the same purpose. In all about Rs. 640 was subscribed. But on consideration that this sum was insufficient for the purpose (for the estimated cost of a building is Rs. 2,000), we have postponed erecting the house, waiting for more collections.

The Somaj, thinly attended as it is, has tried its best to observe the *Mághotsab* and the anniversary which happens to take place on the 1st Baisákh (the day of the inauguration of the present Somaj), and distribute, as much as lies in its power, clothes and rice to the poor on the occasion of the *Útsab*.

The Somaj was visited on two occasions by Babu Banga Chandra Ráy, and this year by Babu Rám Kumár Vidyaratna. Our last mentioned friend could scarcely do anything on account of the incessant rains that happened to pour in during his short stay of about a week.

It is gratifying to observe here that there is not a single member amongst us who has adopted the New Dispensation, and who has looked upon the sayings and doings of Babu Keshub Chunder Sen in the same light as they were wont to do in bygone times.

RÁDHÁ KÁNTA AICH, *Secretary*.

## ii. Founded in 1882.

The above report appeared in the Sádharan B. S. collection for 1881-82. But the proselyting zeal of the Dacca New-Dispensationists succeeded, not long afterwards, in effecting a counter movement, of which the following account is given by one of their missionaries, Babu Ishan Chandra Sen, in his Mission Report, published in the last *Yearly Theistic Record*.

*Noákháli*.—Here there is a prayer-hall. The people of this Somaj had had no division among them before. Hence, whenever I went there I was allowed to conduct prayers and to lecture in the Somaj. But I had hardly seen as yet any regular worshippers. A few that were here have left the place. By the Lord's particular injunction, I was obliged to come here in last Poush. Then I was able to conduct service and give lectures in the Somaj, and to have daily prayers with the three friends with whom I stayed during the few days I was here,—a result beyond my expectation. At the invitation of these friends I went, with my family, to Noákháli in Baisákh [April-May 1882]. On my arrival there, those that were really opposed at heart to the New Dispensation tried their best to discourage and dishearten me. They called a meeting in which they resolved not to allow me to conduct prayers or give lectures in the Somaj. All this frightened me a little at first, but immediately afterwards I felt much emboldened and encouraged by God, and entered the field of work to spread that wonderful N. D. Within the last three months a New Dispensation party has been formed here. \* \*

ISHAN CHANDRA SEN.

20th of Srában, 1804 Shak.

[August 4, 1882.]

A New-Dispensationist Somaj was accordingly started, and "a small house" was built for it, which was consecrated and opened last Srában. The Secretary's report published in the last *Y. T. Record*, after narrating the particulars already quoted from Babu Ishan Chandra Sen, gives the following details.

Nine persons have enrolled themselves as members of the Somaj; but many others besides these have been attending the weekly prayers. A *Sangat Sabhá* has been established in connection with the Somaj, in which there are religious discussions and Sankirtan, &c., every Wednesday; and a managing committee, consisting of 5 members, has been formed for business purposes. Bhushan Chandra Karmakár and Ráj Kumár Sen have been appointed its Secretary and Assistant Secretary respectively. We now pray to God that the new Somaj may be long lived, and that by the awakening of His worshippers here, He may make known the glories of His Dispensation.

BHUSHAN CHANDRA KARMAKÁR, *Secretary*.

# WESTERN BENGAL.

There are upwards of 30 Brahmo Somajes in Western Bengal, mostly small ones. I have reported, at more or less length, of the chief among these in one or other of my last two *Year-Books*; but this year, owing to some delay in the transmission of the reports for 1882-83, I am only able to give two, both dating from 1881.

## KUMARKHÁLI BRAHMO SOMAJ.

(From the Sádharan B. S. Collection of Reports for 1881-82.)

We are extremely glad to state that by the grace of the Almighty Father, the Kumarkhali Brahmo Somaj has completed the 32nd year of its career. In the year 1849, when Babu Debendra Náth Tágore paid a visit to his Zemindari in this place, he called a number of educated men of the locality to a place known as the Kumarkhali Silk Factory, for the worship of the Only One Supreme Being. It was on the 30th day of Ashár. After a few days Pandit Dayál Chand Shiramany came here with a view to propagate the fundamental principles of Brahmoism. He succeeded in his attempt: many of the influential inhabitants of the locality became initiated into Brahmoism; and though some of them relapsed into their old established faith, Vaishnavism, yet a number of them remained true to their principles.

On the 30th day of Chaitra last, midnight service was held in the Mandir and a sermon was preached by Babu Heramba Chandra Maitra, and on the day following, morning and evening services were held in the house of Babu Hari Náth Mozumdár by Babus Heramba Chandra Maitra and Ananda Chandra Mitra.

The number of local Brahmos does not exceed fifteen.

The Mandir was opened and consecrated in the year 1872, 14th day of August. The Anniversary day was transferred to this day instead of 30th Ashár.

A devotional meeting was established here by some local enthusiastic Brahmos in last April, which is held on every Wednesday. The service is conducted by the members in rotation.

## MIDNAPUR BRAHMO SOMAJ.

(*Brahmo Public Opinion*, Feb. 24, 1881.)—The 38th anniversary of the local Somaj [Midnapur] was celebrated with great enthusiasm. A short history of this Somaj would be a little interesting to our Brahmo readers. The Somaj was first started by Babu Shib Chandra Deb, our worthy president, who was the Deputy Collector of that place in those days. After his departure the Somaj languished for some time, and in a manner ceased to exist, till it was revived by Babu Rájnaráin Bose, the present president of the Adi Brahmo Somaj, who went there as Head-master of the local school. Babu Rájnaráin Bose, though now retired, has left an indelible impression of his deep piety and genuine and unostentatious goodness there. His spirit is still operating on the minds of the educated people of Midnapur, many of whom are his old



pupils. During his stay in this little town as Head-master, Babu Rájñaráin was connected with and in many cases the originator of, various institutions of public usefulness. His labours were not alone confined to the Brahmo Somaj. He started many other Societies for the intellectual and moral culture of the people. His sermons from the pulpit of this place, and his annual discourses on the *Gopa* hills, are still hallowed in the minds of many of us, with many pleasing associations. It was these sermons that first captivated the heart of Babu K. C. Sen and were chiefly instrumental in leading him into the Brahmo Somaj; it was these sermons that have moulded the first religious life of so many of us. It speaks well for the gratitude and good sense of the people of Midnapur, that they have built a house out of voluntary subscriptions in honor of their departed teacher, and have made it over to him for his own private use. Pandit Sástri gives a very favourable report of the manner in which he was received by all classes of people, old and young. His visit was the occasion of considerable sensation. Private family prayer-meetings were held every day in the houses of Brahmos, besides two public lectures, the first being an address to the students, and the other a discourse in English, on "Our times and our duties." One day was appointed for open-air preaching, and about six or seven hundred people assembled to hear him in the maidan facing the fort. Our friend gave expositions of the principal doctrines of Theism, taking care to illustrate the points wherein it differed from ancient superstitions. The anniversary festival closed with a visit to the neighbouring *Gopa* hills, an institution first organized by Babu Rájñaráin Bose, and still kept up in his honour by his friends and pupils. There was a pretty good gathering over the hills; special Divine service was held, and all who assembled there enjoyed a hearty picnic. The Midnapur Somaj still adheres to the ritual of the *Adi Brahmo Somaj*, but its members are strong sympathizers of the *Sádháran Brahmo Somaj*.

The "Church of the New Dispensation" has a resident missionary in Western Bengal, Babu Dina Náth Mozumdár, whose head-quarters are at Bhágálpur. Other missionaries of the N. D. make occasional brief tours in this region (which is within easy distance of Calcutta), and their proceedings are fully recorded in Mr. Sen's papers. But the Brahmic element in them is so small, that I do not think it worth while to report them in detail. It need only be observed, that whereas the leading feature in the N. D. preaching in Eastern Bengal is the incessant straining after the "seeing and hearing God" and the "communion with saints,"—the leading feature in the N. D. preaching in Western Bengal is the amalgamation of various (and variant) religions,—a trait probably arising from proximity to Calcutta. There are, however, a few points of a more satisfactory nature in the (last-but-one) report sent in by Babu Dina Náth Mozumdár, in January, 1881, in which he spoke of efforts made on behalf of Temperance, Education, and the abrogation of caste distinctions.

## NORTHERN BENGAL.

## BOGRÁ BRAHMO SOMAJ.

There are two Brahmo Somajes at Bográ, dating respectively from 1860 and 1876,—the latter being a “Family Brahmo Somaj.” At its anniversary procession in November, 1881, an unexpected collision occurred with the local English Joint-Magistrate, whose arbitrary interference caused a painful sensation not only among Brahmos, but throughout the whole of native India. The plain right and wrong of the case could not be better set forth than in the following Memorial which was sent up on the occasion to the Lieutenant-Governor of Bengal, from the Sádharan Brahmo Somaj,—the local Brahmos having failed to obtain justice elsewhere.

To the Hon’ble Sir Ashley Eden, K.C.S.I., C.I.E., Lieutenant-Governor of Bengal.

The Humble Memorial of the Executive Committee of the Sádharan Brahmo Somaj most Respectfully Sheweth,

1. That the Sádharan Brahmo Somaj is an organization of the Brahmo Somaj or the Theistic Church in India, having its central office in Calcutta, and its members in every Presidency and Province of India.

2. That your memorialists have learnt with deep regret and pain, that a Brahmo religious procession, in connection with the anniversary festival of the family prayer meeting of Babu Srimanta Chatterjea, a member of the Sádharan Brahmo Somaj, and a respected inhabitant of Bográ, was stopped in the streets of that town, by order of Mr. H. G. Sharp, Joint-Magistrate; that its members, consisting of the local Brahmos and almost all the respectable inhabitants of the place, were subjected to the indignity of summary arrest in the street; and that this was done in spite of the fact that the procession was duly licensed by the local authorities.

3. That your memorialists do not think it necessary to enter into all the facts in connection with this painful transaction, as these have been set forth in a memorial already addressed to your Honor by certain inhabitants of Bográ, and also in the affidavit which is appended to this, and which with its translation is marked A and B respectively.

4. That it is not for your memorialists to point out how the fact of such treatment to a party, comprising, besides others, two of the principal native judicial and executive officers of the station, may injuriously affect the administration of justice, and lower these officers in public estimation; nor what wide-spread irritation and soreness of feeling may be produced by such a sweeping, and your memorialists humbly beg to submit, wholly unjustifiable proceeding on the part of Mr. Sharp. But they would crave leave to remark, that liberty of action as regards religious observances, is one of the most dearly cherished privileges of the people of this country under the benign influence of British administration; and any action on the part of those in power, which, without grave and adequate cause, goes to hurt the religious feelings of any portion of the community, not only wounds the deepest and the most sacred feelings of the human heart, but is in violation of the very first principles of British rule. It is for your Honor to decide, whether there was any such grave and adequate cause, or any cause at all, to justify the conduct of Mr. Sharp, extraordinary and unique, your memorialists are happy to observe, as such conduct is. The Brahmo Somaj is an institution, which, however humbly, yet faithfully, earnestly, and devotedly, has been working

in every part of India in the cause of the social, moral, and religious reformation of the people. Its efforts have not unfrequently met with sympathy, and cordial and even warm recognition from thinkers and religious workers in India and abroad, and from the most highly-placed rulers of the land. That in the devotional proceedings or hymns of a Brahmo congregation, conducted in an orderly and perfectly legal manner, attended by all or nearly all that was respectable in the station. Mr. Sharp should have found anything low, vulgar, or offensive, or calculated to excite his disgust or move his indignation, is a matter of as much surprise to your memorialists as of pain and sorrow.

5. That in conclusion your memorialists would gratefully acknowledge the fact of your Honor having already ordered an inquiry into the proceedings of Mr. Sharp; and they would leave the matter in your Honor's hands with the prayer, that the investigation may be a public one and of a sifting character, and in the confidence that your Honor will be pleased to pass such orders on its conclusion as may seem proper to your Honor under all the circumstances of the case.

And your memorialists, as in duty bound, shall ever pray.

By order of the Executive Committee of the  
Sādhāran Brahmo Somaj,

SĀDHĀRAN BRAHMO SOMAJ OFFICE,  
13, Mirzapur Street, Calcutta.  
The 12th December [1881].

UMESH CHUNDER DUTT, B.A.,  
Hon. Secretary.

The Commissioner whom the Lieutenant-Governor appointed to inquire into the matter, made a private investigation which appears to have been confined to the untested statements of the local English officials. He then sent up a "report with enclosures" which were not made public, but which contravened all the essential facts of the case as given in the affidavits of the local Brahmos, which were quietly passed by. No confronting or examination of the parties was made by the Lieutenant-Governor, who decided that Mr. Sharp had acted legally; and the Viceroy, on appeal, declined to interfere with the decision.

It should be noted that this "Bográ case" occurred about six weeks *before* the somewhat similar case already recorded at Chittagong, in which the magistrate's arbitrary decision was, on appeal, reversed by the High Court.

#### DINĀJPUR BRAHMO SOMAJ,

(From the Sādhāran B. S. Collection of Reports for 1881-82.)

The Somaj was established in the month of *Kārtik* of 1272 B. E. [1865 A.D.]

Divine service is held both in the morning and evening on every Sunday. The Somaj has a small building of its own, and it is intended to have a better and a larger one.

Two annual festivals are celebrated, (1) on the 11th Māgh, (2) on the foundation day of the Somaj.

Rupees 490 have been subscribed for the proposed building, of which Rs. 90 have been realized and deposited in the Savings' Bank.

The number of worshippers is daily increasing; and they are evincing signs of earnestness.

The members have commenced a special prayer meeting with the view of spiritual and moral culture.

BEUBAN MOHAN KĀE, *Secretary*.

## DÁRJILING BRAHMO SOMAJ.

## i. 1880.

**Membership.**—The present year has not been so eventful as the preceding ones in the history of the Dárjiling Brahma Somaj, and the general reader will not find much of interest in either the numerical strength of, or in the business done in the Somaj. Out of 12 members shown in the last Annual Report, five left the station, including Babu Rádhánáth Ráy, the founder of this Somaj, whose removal is greatly regretted by the members for several reasons. Two new members have, however, been added. Five have signed the census of *Anústhánic* Brahmos (two with their respective wives): all of them being members of the Sádharan B. S. It needs be mentioned here that, of the two new members, one is a new acquisition to the Brahma world, the other having been an earnest Brahma before.

2. **Building and Trust-Deed.**—The Trust-Deed of the newly-built Mandir was formally executed on the 1st of *Baisákh*, on the occasion of the 3rd anniversary festival of the Somaj. Mr A. M. Bose, M.A., and Babus D. M. Dás, S. N. Sástri, M.A., J. N. Chakravarti, and Rádhánáth Ráy have been appointed Trustees of the Somaj.

3. **Meetings and Work.**—The members now meet quarterly. There were 4 such sittings including the annual one; as the anniversary festival was celebrated on the 30th *Chaitra* and 1st *Baisákh* (the dates finally fixed for it), the annual meeting sat immediately after it. A new system of preaching in the Nepali language has been introduced since the last anniversary *utsab*, and Babu Matilál Haldár has been appointed to preach in the language, at least once a month, in the Mandir. A growing desire, nay a strong necessity, has of late been felt to make more frequent use of the Nepali language, in order to communicate the views and principles of Brahmoism among the intelligent and more religiously disposed Nepali people of the place, who do not, as a rule, understand the language in which the Mandir service is conducted. The small pamphlet styled “*Brahmadharmako Malasár*” (the Principles of Brahmoism), announced in my last Annual Report, was published and freely distributed, with this object in view, on the occasion of the last anniversary festival; and it is under contemplation to compile and publish some more pamphlets of the kind, as well as a regular system of worship with a compilation of divine hymns in Nepali, and also to introduce regular weekly service in the Mandir in the same language. As the Bengali element in the Somaj is of a very precarious nature, owing to the constant arrival and departure of the Bengali members with tour and other offices almost every year, the importance of the introduction of a regular Nepali service is every day being more strongly felt.

4. **Institutions.**—A little before the time of the last anniversary, three night schools for poor boys were opened in three different tea gardens near Dárjiling; but it is deeply to be regretted that they all collapsed for want of proper attendance of pupils. It is to be hoped, however, that attempts will be still made to resuscitate these institutions, and that such attempts will be crowned with success in the long run. A similar school was opened in Dárjiling in May last, but met with no better fate.

5. **Missionary Visits.**—Though numerically weak to employ themselves in diverse works of charity and benevolence, the members did not much lack in spiritual fervour and zeal; and when noticing this fact I should point out the causes which were at work in this direction. Firstly, the residence here for the greater part of the year, from April to November, of the Venerable Pradhán Achárijya, Maharáhi Debendra Náth Tagore, the living monument of spiritual growth, and his sage advices which helped our spiritual advancement in every possible way. Secondly, frequent visits of the missionaries and

preachers of the Sádharan Brahmo Somaj, such as Pandits S. N. Sástri, M.A., Rám Kumár Vidyaratna, and Babus Nagendra Náth Chátterji and Umesh Chandra Datta, B.A., who all conducted ordinary and special divine service in the Mandir, and in family prayer meetings; held conversation on religious topics, performed Brahmo *Anustháns*, and delivered addresses and lectures during the year under review. Our spiritual season may be fairly reckoned as dating from April and lasting to November, commencing from the anniversary *utsab*. Babu Nagendra Náth Chátterji came in June, on a short visit. He conducted ordinary and special service in the Mandir and conversed on religious subjects, presided over the *Námkarán* ceremony of the 2nd son (3rd child) of Babu Matilál Haldár, and delivered an excellent lecture on "the Necessity of Religion in Social and Political Reformation." The visit of Pandit R. K. Vidyaratna happened next, in October. Though he came up to recruit his health, he stretched his ever-helping hand to the cause of our spiritual growth, and presided over several family prayer meetings and service in the Mandir, and attended one *Námkarán* ceremony. Babu Umesh Chandra Datta came last in the category of preachers, and conducted divine service in the Mandir and in family prayer meetings. The Venerable Maharshi Debendra Náth Tagore, though fast failing in health and consequently unable to preside over regular weekly service in the Mandir, conducted the Mandir service nearly half-a-dozen times and attracted a large audience on each occasion. The spiritual effect upon the minds of local Brahmos resulting from these missionary visitations, it is not possible to delineate within the short space of a report like this. I may here notice the visit of the Rev. C. H. A. Dall, M.A., who also favoured us with two public addresses. The first was on "What is Brahmoism?" and the second was on [the] "Theism of Channing and Parker."

6. *Anustháns*.—There were three Brahmo *Anustháns* during the year: first, on 6th June, *Námkarán* ceremony of the 2nd son of Babu Matilál Haldár: second, on 31st August, *Bráddha* ceremony of the father of the above-named gentleman: third, on 19th October, *Námkarán* ceremony of the 1st son of Babu Rái Charan Mukerji, a late member of this Somaj, whose family is here. There were three births and one death in Brahmo families.

7. *Receipts and Disbursement*.—The net income by monthly subscriptions and donations in the year was Rs. 568-4 as. The net expenditure during the year was Rs. 368-4 as. The balance, Rs. 200, is deposited in the Government Savings' Bank. \* \*

T. N. CHAKRAVARTI, *Secretary*.

## ii. 1881.

In writing a report of the present year I will divide the principal events that transpired in the Somaj into the following heads, viz.: (1) *Spiritual*, (2) *Intellectual*, (3) *Social*, (4) *Business*, and (5) *Financial*—giving a summary of the other less important subjects at the conclusion, and noticing here that, out of 9 members as [we] stood at the close of the last year, one resigned and one left the station during this year; and there being no fresh admission, the present number is 7.

(1) *Spiritual*.—Though numerically weak, the members did not show want of spiritual fervour and growth. The earnestness evinced by them in attending the ordinary and special Divine Service held in the Mandir, and the occasional family prayer meetings; and the eagerness and zeal with which they listened to, and followed, the teachings and friendly advices of the visiting missionaries, conclusively prove a growing desire of the soul for spiritual growth and Divine Grace. A special service was held on the 11th of Magh to commemorate the establishment of the Brahmo Somaj. The

Anniversary of this Somaj commenced from the 9th April and ended on the 17th idem; though the principal days were, as usual, the 30th Chaitra, and 1st Baisākh (11th and 12th April). Pandit Rām Kumār Vidyāratna, the indefatigable missionary of the Sādhāran B. S., presided on the occasion on invitation, and besides conducting service in the Mandir and family prayer meetings, delivered a lecture on "Power," which drew a large audience. As the programme for the *Utsab* was rather long, some of the local members had also to take part in it, one of whom read a paper on "[the] End of human life." Babu Khirode Chandra Rāy Chaudhuri, a member of the Sādhāran B. S., and Head-master of the Krishnagar College, who came up here at the time, also helped in the Anniversary programme and delivered a lecture on "National Strength." Besides Divine Service and lectures in the Mandir, we had solemn meditation and prayer in mountain recesses, and social gatherings at friends' places. The ordinary weekly and monthly service in the Mandir has been almost as usual. The preaching in the Nepali language, which during the year changed its aspect from monthly to weekly, has not, it is to be deeply regretted, been satisfactory during the latter half of the year. Babu Nagendra Nāth Chāterji of the Sādhāran B. S. also paid us a gratuitous visit this year, and conducted service in the Mandir and delivered a well attended lecture on "True Reformation." He also performed a *Nāmkan* ceremony. While reviewing the spiritual phenomena of the year, I cannot but confess that one side of the picture was perfectly blank, owing to the absence of the Venerable Maharshi Debendra Nāth Tagore from this hill station during the year.

(2) *Intellectual*.—There were discourses on spiritual matters during the visits of Pandit R. K. Vidyāratna and Babu N. N. Chāterji. The Pandit paid a second visit during the last quarter of the year and delivered another lecture on "the Character of Reformation." There were thus altogether 5 public lectures during the year. The compilation and publication of a "System of Worship" in the Nepali language contemplated in my last year's Report, was this year accomplished on the occasion of the Anniversary. The Night Schools referred to in the last Report, of which only two are working now, were revived early this year, with but partial success. The attendance in these schools is so precarious, that the Takvar school which once counted upwards of 75 pupils on its roll, has now only about a dozen, and the Dārjiling School, having begun with 14 pupils in May, ceased to work from September to October, and has now re-opened with 5.

(3) *Social*.—One birth and one death occurred in a Brahmo family, during the year, and the following *Anusthāns* were performed, viz.—2 *Nāmkanans*, 1 *Jātkarma*, 1 Funeral, and 1 *Srāddha* (1st annual). There were social gatherings, friendly visitations, and family prayer meetings in different Brahmo families.

*Business*.—There were four ordinary quarterly meetings, besides one special and one annual. Among the important business carried on in those meetings, the following are noteworthy, viz., (1) Framing of Rules for the guidance of Night Schools, (2) Application to the Vice-Chairman of the Municipality for the issue of a *Lease of Freehold* granted by the Municipal Commissioners (the result of our memorial to the Lieutenant-Governor last year), (3) A letter addressed to Miss S. D. Collet, of London, expressing our regard and gratitude for her noble work of publishing the Brahmo Year-Book, and a 2nd letter in reply to her first, giving a short history of the Nepali *Kābirpānthis* and enclosing the two Nepali publications of the Somaj, (4) Protesting as un-Brahmic the followers of the New Dispensation and their idolatrous and superstitious ceremonies of *Hom*, *Arati*, Baptism in the water of *Kamalsarobar*, &c., and (5) Submission of the (present) Annual Report to the Secretary [of the] Sādhāran Brahmo Somaj. About 50 letters were received, and nearly

the same number issued, by the Secretary during the year. A new Brahmo Upásaná Sabhá (Prayer-meeting) established on the 5th June last at the Kalimpong sub-division of the district (about 25 miles from here) has been assisted with a dozen copies of each of the Nepali publications. Matters for publication in the Brahmo Almanac for 1882 have been supplied to the President [of the] Sádharan Brahmo Somaj.

(5) *Financial*.—The following Funds [were] received and expended:—

Funds.	Receipt.	Expenditure.
(1) Building Fund	Rs. 40	Rs. 41-12-6
(2) Night School	.. 5	.. 12- 2-0
(3) General	.. 63	.. 53-14-6
	—	—
Total Rs.	.. 108	Rs. 107-13-0

leaving a surplus balance of 3 annas only. The Savings' Bank deposit of Rs. 200 mentioned in the last year's Report, added to this year's balance, gives the Somaj a financial credit for Rs. 200-3; besides the small amount of *interest* which will accrue from the Savings' Bank deposit but is yet unaccounted for.

*Conclusion*.—The Venerable Maharshi Debendra Náth Tágore has presented the Somaj with 17 copies of books and pamphlets published by the Adi Brahmo Somaj, for which the Somaj expresses its hearty thanks to him. The new Prayer-meeting at Kalimpong S. D. referred to in paragraph (4) has been started by 4 or 5 Bengali Government employes of the place, though since its establishment the attendance has always been nearly double that number. It is held in the private residence of the Secretary, Babu Dwárká Náth Mukerji. A few rupees were raised in voluntary donations and spent in contingent expenses, at the beginning. Taking into consideration the uncertain nature of the stay of the Bengali employes there, it will likely take a pretty long time to convert the Prayer-meeting into a regular Somaj.

T. N. CHAKRAVARTI, *Secretary*.

These Reports are condensed from the Sádharan B. S. collections for 1880-81 and 1881-82. The Report for 1882-83 has not yet arrived, but in its place I present some extracts from two interesting letters which I have received from the Secretary of the Dárjiling B. S., in reply to my inquiries concerning the mission work undertaken by that Somaj among its Nepali neighbours, and the antecedents, historical and social, of the latter in relation to Hinduism.

“Dárjiling B. S., 12th November, 1881.

“The *Kábirpánthis* of this place are not ‘the lineal descendants of the old adherents of Kábir.’ They are of very recent origin, being proselytes of some priests of that sect who came up from the plains for making converts of this simple and easily convertible race, and have, within a short time, greatly succeeded in their efforts. Priestcraft, and several kinds of superstitions, have entered the strongholds of Kábir, and almost frustrated the ends he had in view in propagating his faith. Instead of worshipping God, they now worship the Sacred Books believed to have been written by their Master, as well as their spiritual guides (or Gurus), now a great many in number. These Gurus are of two classes,—one class

living with family in society as much as any worldly man,—and the other, of the Fakir or mendicant class ; the former honouring caste prejudices along with their followers, and the latter, though not themselves [doing] so, allowing caste-prejudices to prevail in their ranks. Their followers, to be distinguished from other people, have to bear a badge or symbol of their faith (a bead of small size, made of the celebrated sacred *Tulsi* plant of the Hindus) tied around their neck, like a necklace, with a thin cord. Members of different castes among the proselytes, such as Brahmans, Kshettriyas, &c., of Hindu society, though all wearing the badge (called Kanthi), will never dine together or take food from each other's hands, but strictly adhere to old caste-prejudices. Among the Sacred Books mentioned above, many are of recent origin, edited by the priests of later generations, but passed [off] for original works of Kábir,—and contain many, many *un-Kábirian* teachings, if I may use the expression. Our Brahmo converts, necessarily, not being able to wear the Kanthi (bead necklace), follow the caste-prejudices, and worship the Guru or the Grantha (book),—have been made *outcastes*. The worship of Grantha and Guru is, I believe, similar to that of the Nánakpánthis of the the Panjáb. . . .

“ Besides the Nepalís, there are Bhuteas, Tibetans, and Lepchas in this place, who are all of Buddhistic faith, but have *all* over-leaped the boundaries of the faith as promulgated by the immediate followers of that master-mind, Buddha Gautamá, and have landed themselves in Demon and Devil-worship ! These are, as yet, quite unapproachable by the Brahmo Somaj. The Scottish Mission Society have made some converts of them, as well as [of] Nepalís.”

“ 29th January, 1883.—\* \* \* I now proceed to answer your questions, in the order in which you have put them.

“(1) Babu Mati Lál Háldár, who was the only Nepali preacher in our Somaj, was so much engaged in his Tea Service (being Assistant-Manager in charge of a Division of Lebong Tea Company's Gardens) that he was unable during the latter half of the year 1881 to regularly attend the Somaj and preach to the Nepali audience every Sunday ; very frequently he had to leave the Somaj immediately after the morning service was over, and return to his tea garden, 6 miles away from town. The audience, which is composed of Nepali men and women from distant tea-gardens and other places, who also come to the town every Sunday (being the Bazaar-day), were also irregular as the preacher was irregular. And although in 1882 another preacher (Babu Lakshman Singh, one of our Nepali Brahmos) was appointed to help Babu M. L. Háldár, the preaching could not be properly organized, as the assistant preacher happened to be also in a tea garden 8 miles away from the town. With few exceptions (not more than 15 weeks) the preaching did not take place at all in 1882. This year we trust the preachers will earnestly endeavour to be more regular in their duties. . . .



“(2) It is difficult for me either to give you an idea of what effect the Nepali preaching has been creating in the minds of the Nepalis, or to mention an approximate number of men who attend or like the preaching. This much we can say; that the Nepali Kábirpánthis,—who are religiously disposed, but have been very much degraded from the monotheistic teachings of Kábir, into gross superstition and prejudices, by priestcraft,—like our Theistic preaching and service in the Mandir, and appreciate and mostly approve of our Brahmic principles. Babu M. L. Haldár tells me that several persons have told him that they could heartily join our Somaj and become Brahmos if only they were not made out-castes in their society. The two Nepali converts that we have got are thorough-going (Anusthánic) Brahmos, having no caste-prejudices; and all the Nepali community now know that caste is inconsistent with [the] Brahmo faith. I can safely state, I believe, that our Nepali preaching has given to the Nepalis an idea of an improved system of spiritual Divine worship, and a proof that the caste system is injurious and was never preached or contemplated by Kábir, their leader. They only fear their society, not having sufficient moral strength to break through caste-prejudices.

“(3) The bridegroom in the late [Nepali] Brahmo marriage was Babu Lakshman Singh, our Brahmo brother; and the bride, Srimati Shuva Kanya, a Hindu widow, came of her own accord to marry a Brahmo, knowing him to be an outcast. She had lived in two Brahmo families for about three months, where she was trained and initiated in the Brahmic faith, after which the marriage took place according to Brahmic principles and rites. . . . The marriage has turned out happily, and has shown an example to the Nepalis of an improved system of marriage. . . .

“(4) *Kálimpong*.—This Prayer-meeting collapsed with the death of its founder, Babu D. N. Mukerji, during the middle of last year,—very much to our regret.”

#### PABNÁ BRAHMO SOMAJ.

(From the Sádharan B. S. Collections of 1880-81 and 1881-82.)

##### i. 1880.

*History*.—This Somaj was founded in January 1857 by an official of the place who was a native of West Bengal. It originally met at his house once a week for the purpose of worship; and was attended only by people over whom he had immediate influence. The public at large kept themselves aloof from its influence, and took but little interest in its well-being. It was about this time that Babu Haris Chandra Talápatrá, who has still his ancestral home here, came to practise medicine. His exertions in the cause of Brahmoism and the example of his well-known late wife Bámásundari Devi called forth the admiration of the people in and about Pabná, contributed not a little to the

spread of the religion, and gave it a firm footing in the town. Persecution followed, but it had no permanent effect on the Somaj, which was in its infancy. Business called away Babu Haris Chandra and his family elsewhere, and they left the care of the Somaj in the hands of Babu Tarak Govinda Maitra. The zeal, perseverance and pure life of Babu Tarak Govinda did much for the spread of the true religion in the town and its neighbourhood; and none now feels his absence from it more than the members of the Somaj.

*Present Condition.*—The members of the Somaj are but few. They do not exceed 16 in number. The Somaj has no written rules for its guidance, and its important business is regulated according to the opinion of the majority of its members. It has an *Upácharjya* to conduct its ordinary service, and a Secretary, who is materially aided in all his ordinary business by an Assistant-Secretary. It meets for worship once a week; but it has no Somaj house of its own; nor can it count among its members an *anusthánic* Brahmo, though it is in existence for about a quarter of a century. It may, however, be noticed here that a movement has of late been set on foot to build a Somaj house, which to all appearances promises success.

*Income and Expenditure.*—The ordinary expenditure of the Somaj is met from the subscriptions paid by its members. During the year under report (from January to October 1880) the collection amounted to Rs. 67-14-3 and the expenditure to Rs. 64-9-9, thus leaving a surplus of Rs. 3-4-6.

The Somaj, like all other similar institutions in the country, holds its anniversary meeting for public worship once a year. In the year under review the members of the Somaj met on the 7th of *Baisákh* last (corresponding with 18th April, 1880), at the house of the late Secretary, Babu Tarak Govinda Maitra, for the purpose of the annual worship. Pandit Siva Náth Sástri, the well-known missionary of the Sádharan Brahmo Somaj, presided on the occasion. His name drew a concourse of people from the town and the places about it. Morning, evening, and mid-night prayer meetings were held, lectures delivered, *sankirtan* went through the town, and, in short, all seemed to have passed off well. The effects of the ceremonies of the anniversary day cannot be overlooked. They served to win back the go-astrays, to confirm the unsettled in their faith, and to make converts of the unbelievers; and thus added to the strength of the Somaj.

The members of the Somaj also observed the 11th of *Mágh* last, with zeal and piety. They went to a distant *maidán* calculated to raise a pious feeling. They passed the whole day in prayers and psalms, and the observance had its desired effect. The people of other persuasions from Pabná and the places about it were drawn in. They attended the service, joined in singing the hymns to the Almighty, and all seemed to have left the place much pleased with what they had seen, heard, and done.

Notwithstanding all these efforts on the part of the members of the Somaj, the spread of the religion seems to be slow in this part of Bengal. The reason is obvious. The town is an out-of-the-way place, little visited by the learned, the wise and the pious of the age. Education appears to have made but little progress in Pabná and the places about it. Those few who have received such education as the country can afford, dare not even attend the Somaj, for reasons best known to themselves. The town itself is mostly inhabited by people of the *Nabasak* class, among whom here, as everywhere else in Bengal, education does not appear to have made even a fair progress. They stick to the religion of their forefathers with all the tenacity of a conservative Hindu, and Pabná may be described as a stronghold of Hinduism and its attendant superstitions. But it is hopeful to notice that the strong feelings which the people of Pabná and its neighbourhood had against Brahmoism are daily dying out; and some day, by the grace of the Almighty, this place may be changed into a *seat and focus* of true religion.

SASADHAR BHÁDURI, *Assistant-Secretary.*

## ii. 1881.

I regret that we have not anything very particular to record regarding the work of our Somaj beyond that its weekly prayer-meetings have been regularly held every Sunday. Babu Dwáraká Náth Roy was minister for the most part of the year.

*Present condition.*—I am happy to state that during the year under report some students of the local Government School have enlisted themselves as members of the Somaj. Since the last few months they have organized a separate prayer-meeting which is held every Sunday morning.

*Anniversary Utsab.*—The anniversary utsab came off on the 6th Baisákh last, corresponding with 17th April, 1881. Pandit Rám Kumár Bhattachárjya, one of the missionaries of the Sádharan Brahma Somaj, was invited on the occasion. During his stay here Pandit Rám Kumár delivered two public discourses in the premises of the local Vernacular School. The subject of the first lecture was "Manliness and its development," and that of the second was "Universal Religion." Both the lectures were well-attended.

*Erection of Prayer-Hall.*—During the year a movement was set on foot to erect a prayer-hall for the Somaj, and for this purpose printed letters were sent to some of the wealthy persons of the province. But I am sorry to say that up to this time we have not been able to collect the whole amount needed for the purpose. This amount has been kept in District deposit in the Savings' Bank here to the credit of the Somaj. The sincere thanks of the members are due to those kind-hearted donors who have subscribed towards this fund.

*Financial position.*—The income of our Somaj from subscriptions and donations during the year under report (November 1880 to October 1881) amounts to Rs. 42-15-3 and the total expenditure on all heads was Rs. 30-0-9, leaving a balance of Rs. 12-14-6.

## SÁIDPUR BRAHMO SOMAJ.

(From the Sádharan B. S. Collection for 1881-82).

This Somaj was established on the 10th *Bhádros Shuklá* 1800 (corresponding with the 25th August 1878), by the combined efforts of Babu Chandi Charan Sen, late Minister of N. B. Brahma Somaj, and some of the Members of this Somaj.

At first the Sáidpur Somaj had no place of worship of its own. Its prayer-meetings were held during the first year in the dwelling of Babu Jagendro Náth Chatterji for the first few weeks, and then at the building of the Sáidpur National Indian Society, but much inconvenience having been felt by the Brahmos in the beginning for want of a Somaj building of their own, they have, by the blessing of the Almighty Father, [erected] a little comfortable house for Divine Service.

We have not the pleasure of recording anything on the head of *Anusthán* in connection with the Somaj, as only 4 of its members are *Anusthánic* (practical or thorough-going) Brahmos. However, one *Námakaran Anusthán* of Babu Ashutosh Bose's son took place under its auspices. Its members have done no more practical work under the head of educational, social, moral and religious improvement of their fellow inhabitants, than [establishing a] *Sangat Sabhá*, Family Prayer Meeting, and lately a Branch Prayer Meeting in the Northern part of Sáidpur.

The National Indian Society here owes its existence partly to Brahmos, as amongst its office-bearers and members there are Brahmos and Hindus.

Although the President of the above society is a Hindu, yet, properly speaking, he is more regular in attending the Divine Service of the Brahmo Somaj than some of the enlisted members of the same.

The Brahmo Somaj of Skáidpur is built on the foundation of Faith in and Dependence upon the Living Almighty God. His worship is performed every Sunday in the morning and evening here. Divine Service is regularly conducted by Babus Ashutosh Bose and Kailás Chandra Sen.

KAILÁS CHANDRA SEN, *Secretary*.

#### NORTHERN INDIA.

The Brahmo Somajes in Northern India have been more injuriously disturbed than any others (except those in Calcutta) by the dissensions that arose out of the Kuch Behár marriage and have since been so unhappily developed by the New Dispensation. Especially has this been the case at Láhore, the chief Brahmo station in Northern India for the last 20 years. To epitomize the numerous indiscretions which have been committed by the leaders on both sides during the last two years (since the reports given in my *Year-Book* for 1880) would be very unprofitable; while to deduce their net result, and state the present position of the two parties towards each other and towards the Brahmo Somaj at large, is unfortunately beyond my power, in the absence of sufficiently full, clear, and recent authorized reports. I am therefore reluctantly compelled to pass by Láhore altogether for the present.

#### SIMLÁ HILLS BRAHMO SOMAJ.

i. 1880-81.

*Early History.*—The Simlā Hills Brahmo Somaj was established on the Basant Panchami day, the 22nd January 1874. Babu Haran Chandra Bose made a proposal to some of the resident Bengali young men of the station for the establishment of a Brahmo Somaj where they might worship God. The proposal was warmly received by those present, and it was immediately resolved that a Prayer-Meeting should be regularly held, the Divine service being conducted by Babu Haran Chandra Bose. The first day of the meeting being very stormy, there were only two persons present, who were, properly speaking, the only two Brahmos of the place at the time. The meetings were thenceforth regularly held every week at the house of a member, attended by five or six persons.

A Brahmo Anusthán was performed during the year 1874 in connection with the Sráddha ceremony of the father of Babu Haran Chandra Bose.

In 1875, Babu Navina Chandra Rái came up to these hills with some other Brahmo gentlemen, amongst whom I may mention the name of our much esteemed friend Pandit Basant Rám of the Panjáb. The number of worshippers was then increased to 12 or 15. A meeting for discussion of social and moral subjects was also opened under the auspices of Babu Navina Chandra Rái, where persons who would not attend the "Prayer-Meeting" used to join and to show some interest in the subjects discussed at the meetings.

Now and then hot discussions were held on certain social subjects, but the enthusiasm of the members was short-lived and confined to mere discussion, as is the case with the majority of the clubs in this country. On the departure of Babu N. C. Rai and Pandit Basant Ram, the number of worshippers fell off, and the "Prayer-Meeting" was kept up solely through the exertions of Babus Hem Chandra Mozumdár, Haran Chandra Bose and Kedarnáth Chaudhuri, who were in fact the only members of the "Prayer-Meeting" at this time. About this time Babu Jadu Náth Chakravarti co-operated with them. They sometimes went to solitary recesses of the hills, where in the midst of ennobling natural sceneries they worshipped the Holy of Holies. Such sceneries are great helps to communion, and the members sought them with much eagerness for the benefit of their souls. Occasional Prayer-Meetings were also held by the members at their houses, where other residents of the place came to hear the prayers offered and the hymns chanted.

A Sangat was also started in connection with the "Prayer-Meeting," for the purpose of conversing on spiritual matters.

In 1877, two Brahma Anustháns were performed in connection with the Ját Karma and Námkaran ceremonies of the elder daughter of Babu H. C. Bose. In this year the members of the Simlá Hills "Prayer-Meeting" started a subscription in aid of the famine-stricken people of Madras. They collected about Rs. 45 and remitted the amount through the Indian Reform Association.

In 1878, another Brahma Anusthán was performed in connection with the Námkaran ceremony of the sixth son of Babu Kedarnáth Chaudhuri.

In the summer of 1878, two of the members of the Lahore Brahma Somaj who came up with their offices, joined the Prayer-Meeting. The number of regular worshippers gradually increased, and the members very happily passed their days in prayer and devotion in solitary mountain recesses.

The unhappy Kuch Behár marriage, which disturbed the whole Brahma community and brought about a schism in the Brahma Somaj, disturbed us in our hill fastnesses. The Simlá Hills Brahma Somaj condemned the marriage as unbecoming a leader of the Brahma Somaj, and as idolatrous in its character and features, and gave its consent to the deposition of the minister. There were, however, some members who were devoted friends of Babu Keshub Chandra Sen, and who were shocked at the thought of dismissing him. The founders of the Somaj were, however, strongly of opinion that he forfeited the confidence and respect reposed on him by the Brahma community as their mouth-piece. The Simlá Hills B. S., therefore, expressed its full sympathy with the members of the Provisional Committee in all their proceedings, and gave its opinion as regards the necessity for establishing the Sádharan Brahma Somaj, and appointed its representative to sit at its General Committee. The members of the Simlá Hills B. S., however, still continued to worship together, disregarding the general schism for local purposes, but when in 1879 one of the missionaries of the Brahma Somaj of India visited this station, the integrity of the Somaj could no longer be preserved, and some of the members started a separate prayer-meeting. But in the present year, the seceding members again returned to the parent Somaj and worshipped with us as before until September last, when a second visit of the missionary gentleman stated above led to a second rupture in this our little hill congregation.

During the current year the members of this Somaj, besides holding their weekly prayer-meetings and Sangats, held several meetings at Chota Simlá in the house of one of its members, for the benefit of the residents of the place, who are unable to attend the Somaj on account of the rather long distance of the locality where they live from the Somaj.

Two Brahma Anustháns were performed during the year (on the 17th

and 24th October) 1880, in connection with the Nāmkaran ceremony of the youngest daughters of Babus H. C. Bose and Kedarnāth Chaudhuri respectively.

The Somaj has no Mandir, the service being held in the house of one of its members.

The fund of the Somaj is very poor : occasional subscriptions are raised to meet timely demands.

There are four Anusthānic members in the Somaj.

During the current year a variety of subjects were discussed at the Sangat meetings, such as :—

- (1) "Characteristics of a true Brahmo."
- (2) "Necessity of individual and Congregational prayer."
- (3) "Salvation."
- (4) "Progress."
- (5) "Asceticism, true and false."
- (6) "Future life and Heaven."
- (7) "Our relations with the Brahmo Somaj of India."
- (8) "Relation between Morality and Religion."
- (9) "Devotion and Communion."

During the current year the Prayer-Meeting was converted into a Somaj, and the following rules were passed for the conduct of its affairs :—

1. "All persons of whatever sex who believe in the existence of God and future life and in the necessity of divine worship, and on the other hand do not ascribe divinity to any created object, or consider any person or book as infallible and as the only means of salvation, and who are not less than 18 years of age, shall be eligible as members of the Simlā Hills Brahmo Somaj."

2. "No member who worships idols, or performs any idolatrous ceremony, or keeps any connection directly or indirectly with idolatry, or does not possess a pure moral character, shall be appointed to be an Achārjya of the Simlā Hills Brahmo Somaj."

\* \* 5. "When a member or the Achārjya shall at any time fail to satisfy the conditions of rules 1 and 2 respectively, he shall cease to be a member or an Achārjya."

6. "Divine service shall be held once every week in connection with the Simlā Hills Brahmo Somaj, conducted by the Achārjya or, in his absence, by any member who will satisfy the conditions of rule 2." \* \* \*

KEDARNĀTH CHAUDHURI, *Secretary.*

## ii. 1881-82.

\* \* At the request of some earnest young men, as in the last year, a Sangat was started in Chota Simlā for discussing religious matters. In each sitting our esteemed minister Babu Jadu Nāth Chakravarti presided. His discourses attracted many who seemed to have no sympathy with the Brahmic movement, but it was of short duration, for many reasons, among which the rainy season was the chief. Prayer-meetings were also held at the Writers' Building and Government Barracks for the benefit of the employés of the Government Press, who live there.

When, on his missionary tour, Babu Protáp Chunder Mozumdār came up to Simlā, many people were led by his public speeches to the enquiry as to what the "Navabidhān" [New Dispensation] was. Whenever occasion came, a full insight into this (Navabidhān) religion, was given to inquirers by the Simlā Hills Brahmo Somaj. Babu P. C. Mozumdār, at the request of his disciples, convened a meeting with a view to explain the new religion, giving full scope for discussions. Some of the members of the Simlā Hills Brahmo Somaj were present at the meeting; the results of the conversation, so far as the outside public are concerned, were unsatisfactory.

Our Somaj addressed a letter to Miss Collet in England, expressing its cordial sympathy with her and protesting against Protáp Babu's unmannerly criticisms on her *Fear-Book*. Having great regard for the Sádtháran Brahma Somaj movement, this Somaj has returned Babu Jadu Náth Chakravarti to represent it in the General Committee of the Sádtháran B. S., with which this Somaj will continue to co-operate, so long as it is a champion of truth and spiritual freedom.

HARAN CHANDRA BOSE, *Secretary*.

These reports are taken from the Sádtháran B. S. collections for 1880-81 and 1881-82. In the first report, the reader will have seen how indisposed were the members of the Simlá Hills Somaj to quarrel over their internal variations of opinion, and how the ultimate split was induced by repeated pressure from without. The seceded body has since adopted the title of the "Himalayan Brahma Somaj." It was visited in the summer of 1882 by "the Singing Apostle," Babu Trailokhya Nath Sannyál, in the course of his missionary tour.

I conclude this report with a few passages from a letter which I have lately received from the minister of the Simlá Hills B. S., Babu Jadu Náth Chakravarti.

"The Somajes at Simlá are chiefly resorted to by clerks of the different offices under the Government of India, who come up from Calcutta with the camp of the Governor-General during the summer. The Somaj was originally started by some Bengali residents of the place who live here throughout the year. Those who come up with the camp of the Viceroy are either members of the parent Somaj of the New Dispensation at Calcutta or [of] the Sádtháran B. S., and it is quite an accident which party forms the majority.

"Our movement is thriving steadily, although it may be slowly. As to statistics:—(1) Our number—10 regular members, (2) of whom Anusthánic, 5; (3) visitors vary from time to time; (4) subscriptions to the building fund, a little over Rs. 500."

#### WESTERN INDIA.

##### BOMBAY PRÁRTHANÁ SOMAJ.

The following interesting account of the last year's anniversary of this central Somaj of Western India is taken from the local Theistic organ of Bombay, the passages extracted from the Marathi report having been translated for me by a Bombay friend.

(*Subodha Patriká*, March 19, 1882.)—The celebration began with service on the morning of Monday by Mr S. P. Kelkar, who in a concise but impressive sermon, dwelt on what ought to be its deep significance, viz., that it ought to be used as a starting-point for fresh progress, however small, and not be considered a mere occasion for rejoicing on account of a certain past incident. In the evening, the Mandir resounded with the sacred music and voices of a bhajan, which is calculated to awaken the spirit of devotion in the

Hindu heart. This was the first time [that] a bhajan was performed in the Mandir, and we hope not only that it will be kept up on future anniversaries, but that it will be more frequently repeated.

On Tuesday morning Mr Bhikoba L. Chawan, an old and respected member of the Somaj, conducted service and preached. His language, as usual, was racy and clear;—the subject of his discourse was the nature and principles of the faith of the Somaj. The evening of this day was taken up by Mr N. G. Chandawarkar, B.A., LL.B., who delivered an address intended especially for the students—in which he dwelt on the importance of religious instruction, and exhorted the students not so much to try to form opinions while at school and college, as to store up their minds with the aids and appliances of forming them hereafter, and especially to preserve their moral and intellectual equilibrium.

On Wednesday, the day of the anniversary, the morning service was conducted by Ráo Bahadur S. P. Pandit in Guzeráthi, in which he dwelt on the especial characteristics of Theism. In the afternoon a brief account [in Marathi] of the proceedings of the Somaj and accounts of the Mofussil Somajes received were read.

The following are some of the principal points mentioned therein :—

(1) *Bombay Somaj*.—There were 14 new members admitted during the year under review. Of the old members, one died and one changed his religious opinions. There are now 102 on the roll; of these, 60 are in Bombay, and the rest in the districts.

(2) The Somaj has, in accordance with its previously formed resolution, taken over the management of the Orphanage at Pandharpur.

(3) With a view to the appointment of an independent person who might devote himself to the task of propagating the principles of the Somaj, some of the members have agreed to contribute two per cent. of their income and thus form a fund for the purpose. Collections have already begun to be made.

In the evening of this day, Professor Bhandarkar discoursed on a text from Tukárám in which the great Sádhu prayed to God that the directness of his devotion might not be interfered with by collateral aims and objects. In illustration, the learned professor referred to the jarring disputes among our Bengal brethren which had been caused by what Tukárám prayed to be delivered from, and he exhorted his fellow-Somajists here to beware of the besetting sin,—for, he remarked, it lurks beneath all religious activity, and there was no saying how and when it would be found to vitiate our best efforts.

Thursday morning was occupied with prayers by individual members, who therein related their own experiences and gave utterance to the aspirations of their hearts. In the evening Ráo Bahadur M. G. Ranade addressed a full audience in English on “Repent ye, the kingdom of God is at hand.” He lucidly explained the origin of the text, and in fact summed up the history of the different religious dispensations in the East, and concluded by pointing out the peculiar significance and adaptability of the exhortation to the present circumstances of his hearers and the present times—when the jarring of diverse faiths is being smoothed by mutual contact and reflex influences—thus giving rise to a dispensation which like the recurring waters of the annual rains was new indeed, but was made up of elements essentially old. A fuller substance of the address appears elsewhere.

On Friday afternoon there was a ladies’ gathering, and in the evening the members met and considered what ought to be done to improve the condition of the Somaj and to give an impetus to its work.

Yesterday in the afternoon there was a Puran delivered by Mr. V. A.



Modak, and in the evening the annual Kirtan was performed by Professor Bhandarkar; the audience was overflowing.

The children's gathering was held on the morning of the last day of the anniversary. Boys and girls assembled at the Mandir at about 7. They were seated on benches opposite each other. They began with a hymn, after which there was a short prayer. Then followed a recital of verses specially composed for the occasion. The verses were arranged in the form of a discourse between brothers and sisters; one part of which was to be sung by the boys, and the next by the girls in response. After the recital was over, Mr. Modak gave an instructive and interesting address, in which he principally dwelt on the three points, good behaviour, formation of character, and preparation for undertaking great works in manhood.

Thus came to an end the joyous week of the fifteenth anniversary of the Bombay Somaj. Let us hope and trust that the celebration, enlivened by the presence of so many members and sympathizers on the spot and from the Mofussil, will leave some spiritual fruit behind.

The following is the substance of Rao Bahadur M. G. Ranade's interesting lecture in English in connection with the anniversary of the Prarthana Somaj. The subject was, "Repent ye—the kingdom of God is at hand." He first traced the history of the text from its first appearance in St. Matthew, where John the Baptist is reported to have heralded Christ's coming to fulfil the law and the prophets. The lecturer stated the circumstances in Jewish history which subjected that nation to the best influences then known, and which tended in their results to form the spiritual character of that nation.

He next mentioned the points of resemblance between Jewish and Indian history. Both were bound at first by the law, from which thralldom they were gradually liberated, spiritualized by the teachings of the prophets and the Vaishnava Sadhus. Both played but an insignificant part in the world's political history. But this was counterbalanced by the great development of the spiritual aspirations of man. Both were distinguished for their caste exclusiveness; their attachment to observances and to outward purity; and the importance they attached to the duty of sacrifice. Both accepted God's theocracy as their ideal. The Brahminical, Buddhistic, Zoroastrian, Greek, and Roman influences which acted upon the Jews have been reproduced on a larger scale in Indian history during the past five or six thousand years. Just as the Jews expected the coming of the Messiah who would restore them to the place they aspired to occupy at the head of nations, the Hindus also expect the final deliverance when all nations will be gathered under their leading.

The new promulgation will not destroy the old laws and dispensations—but will carry out and fulfil the spirit of their highest teachings. This development must be a growth and cannot be a transplantation. India above all countries is fitted for this great undertaking, because its past history shows that it has absorbed all that was best in the influences, heretical and foreign, brought to bear upon it,—the national temper is naturally not aggressive and self-assertive.

Having noticed at some length these points of resemblance, the lecturer stated what, in his view, were the reasons which justified the longing at present felt in India and throughout the world for a new promulgation of the Kingdom of God. The established religions have been tried for the last two thousand years and more, and found wanting. Strife and dissensions between the churches and states, bigotry, hatred, intolerance, persecution, have not ceased, vice has not been checked, and the sense that a man must be twice-born in life has never been extinguished. The next question is, what is to be the nature of

this Kingdom? The first characteristic noticed was the liberation from formulated law, and the acceptance of faith as a higher law. The second characteristic was death in life, that is, the subjection of the carnal to the spiritual nature, or the sacrifice of the heart in devotion to God. The third characteristic, the union and harmony of man's will with the promptings and suggestions of God's higher will as testified by the conscience. And this leads to the dominion of love and charity,—which extinguishes all strifes and differences. Now the door to this kingdom was repentance—repentance which is long-abiding and which leads the heart from the world to God. The sufficiency of such a repentance for purposes of human salvation is preached alike by Christ and Tukārām. Christian Theology has subordinated repentance to the necessity of propitiation. Christ himself, however, emphasized his opposite view by stating that he will have mercy and not sacrifice. Through such a repentance each of us, individually and collectively, can enter into the Kingdom which under these circumstances is at hand, that is, in the heart. The lecturer finally expressed a hope that all men without distinction of creed, and birth, and race, will see the signs of the times and prepare themselves to welcome the birth of such a Kingdom when it pleases God in the near future to raise His temple in the national heart of India.

A few words should be added concerning the Pandharpur Orphanage mentioned in the above Report, which (I am informed by a Bombay friend) “was established during the famine of 1876-78, when men died, in thousands, of starvation. The then sub-judge and the medical officer of Pandharpur brought about the establishment of the institution, and their successors are keeping it up, and now, with a local committee, they manage it for the [Bombay] Somaj.” The following short gleanings from the *Subodha Patrikā* give additional items of information about this benevolent enterprise.

(April 11, 1880.)—We have often alluded to this institution and the need it has of public support. The gentleman who, as a missionary of the Prārthanā Somaj, is in charge, is now in Bombay and will preach this evening in the Prārthanā Mandir. He will give information regarding the condition and working of the Orphanage, and invite contributions in aid.

(Dec. 4, 1881.)—The Governor, in the course of his tour, visited Pandharpur, where he laid the foundation stone of the local School of Industry established there in connection with the Orphanage. The silver trowel presented to His Excellency on the occasion was made by one of the pupils of the institution, who was given a turban by His Excellency in recognition of his skill.

(Nov. 12, 1882.)—We should have reminded the reader last week of the children of the Pandharpur Orphanage, and invited contributions for the usual holiday treat to them. The preacher at the Somaj Mandir, however, did the needful, and a subscription is being raised among members and friends.

(*Ibid.*)—The anniversary of the Pandharpur Prārthanā Somaj has been celebrated from the 10th to the 12th instant. The programme consisted of the usual service, individual prayers by members of the Somaj, a religious discourse and Puran for the expounding of texts of religious books, and also an address by Pandita Romabái. The celebration was held at the Orphanage building, the construction of which has now been completed at a cost of Rs. 8,000 generously given by Shet Chaturbhuj Murarji of this city. The building afforded convenient accommodation both for the male and female sections of the gathering.

## PUNÁ PRÁRTHANÁ SOMAJ.

The Puná Somaj was founded at the close of 1870, and holds a prominent position among the Theistic Churches of Western India. It has now 50 members, among whom are several persons of literary eminence. So far as I am aware, it has never published any regular report of its proceedings, but they are often chronicled, more or less fully, in the *Subodha Patriká*, from which journal (chiefly) I give the following extracts relating to the year 1882. The name of Professor R. G. Bhandarkar will be known to many of my readers as that of an accomplished scholar of European reputation. He is now Professor of Oriental Languages in the Deccan College, and has long been a steadfast adherent of the Theistic Church. I have reluctantly abridged his interesting address to save space, but have retained all the most characteristic portions thereof.

(*Brahmo Public Opinion*, May 25, 1882.)—The members of the Puná Práarthaná Somaj have recently held an annual gathering, called Mitra-melá, at which, besides devotional exercises, a number of lectures were delivered by eminent members, one of which was by the learned Mahratta lady Romabái, who seems to be taking an active interest in the Práarthaná Somaj. We are glad to learn that she also intends to translate Babu Nagendra Náth Cháatterji's *Life of Rám Mohun Roy* into Marathi, and has written for his permission.

(*Subodha Patriká*, Nov. 26, 1882.)—The 12th Anniversary of the Puná Práarthaná Somaj will be celebrated from the 2nd to the 10th proximo. In addition to the usual services, Bhajan and Kirtan, it includes an exclusive gathering of the ladies, to be addressed by Pandita Romabái, and also a pilgrimage to Dehu—the birthplace of Tukárám. This might appear an imitation of Babu Keshub Chunder Sen's pilgrimage to saints, but it is no metaphorical performance of that kind, for all it is explained to mean is that such of the members as can, will one day repair to the place and hold service there. We do not yield to any one in our reverence for Tukárám, but with the deepest reverence for that saint, we are unable to comprehend the meaning of the proposed observance. No doubt, natural and historical scenes have wholesome associations connected with them, and men may derive benefit by visiting them now and then, to renew or revive the spirit of such associations within them; but we beg leave to say that this strikes us as a very different thing from forming it a part of the programme of a Theistic Anniversary observance to visit the birthplace of a saint, a step which cannot be quite consistent with the Theistic spirit.

(Dec. 3, 1882.)—We have received the following communication from Mr K. P. Godbole, the Secretary of the [Puná] Somaj, which affords a satisfactory explanation of the point mentioned [in our last], and for which we gladly make room.

"The visit to Dehu . . . is simply a holiday excursion (described by the word *Yátrá* in the Marathi programme for want of a more appropriate word) to a quiet place in the country, where such of the members as can avail themselves of the occasion may spend a few hours together in communion and prayer; and Dehu is chosen for this purpose, not simply on account of its being the birth-place of Tukárám, but because it is one of the most quiet and picturesque little retreats within easy distance from Puná by rail, and moreover because many of the members have not yet had the pleasure of

seeing it. There is no idolatrous significance about the visit. Unlike the idolatrous visitors who go there to worship the image of Vithobá which was worshipped by Tukárám, as also the stone foot-prints of the saint, the members of the Somaj intend having prayer, communion and singing of hymns in one or two picturesque nooks outside the village, by the side of the charming little river Indrayani where Tukárám himself used to sit alone for meditation, bhajan and prayer, where he received his holy inspiration to a life of deep humility and piety, where he conceived his sacred mission from Heaven to devote himself to the work of leading aright his worldly-minded fellow-men, and whence, according to tradition, in full time, while still engaged in the discharge of his sacred office, he disappeared from this world to join the saintly choir in heaven.

"Dear Editor, the above words are offered in the way of explanation and not in the way of defence. For a visit to Dehu, as such, on the part of any one, requires no defence whatever.

"P.S.—By way of information I may tell you that the intended visit to Dehu is not an innovation nor an imitation of Babu Keshub Chunder Sen's pilgrimage to saints. For on the conclusion of the first year's anniversary the members of the Somaj paid a visit to Pashan, a village five miles from Puná, and spent there about two hours in prayers and devotion."

But a more note-worthy feature of the Puná anniversary was the English address of Professor Bhandarkar, of which the following (slightly abridged) report is taken from the *Subodha Patriká* of Dec. 31, 1882, and Jan. 7, 1883.

Gentlemen,—I have been asked by the Secretary to deliver an English address to you. Those to whom this duty was first assigned have been prevented by other engagements from being present to-day. Since, therefore, no other person is available and the thing must be done, I appear before you to do it.

And why must it be done? What is the necessity of an English address? Why is a day assigned to it in the programme of our anniversary ceremonies? Our usual service is conducted in Marathi, we pray to our Almighty Father in Marathi, we discuss theological questions in Marathi, we do not expect, at least for a long time, to find converts to our views among those whose mother tongue is English. Why, then, should we have an English address?

I will answer this question, in part, by referring to something that I have said in my evidence before the Education Commission. In reply to one of the questions of the Commission, I have stated my belief that there are some sceptics and atheists among educated natives, but that this fact is not due to the instruction imparted in Government colleges. In English thought, the Agnostic and Atheistic side has at present acquired a prominence, and, as India is now intellectually affiliated to England as it is politically, that line of thought must be expected to cast its reflection here. To this influence the students of missionary as well as Government institutions are equally open, and the result in both cases is the same. My idea, therefore, is that the religious views of a good many of our brethren are influenced by those of some of the leading authors of England. Their mode of thought is European and English, and hence can best be dealt with in English.

And there is another reason. The prevailing Hindu religion is a religion in which we find various shades of belief and modes of action confused together. We cannot say it is not monotheism, we cannot say it is not polytheism or even fetichism. It is neither simply a religion of external observances, nor is it a religion enjoining purity of heart only. We are dissatisfied with this state of things, and have been seeking a more consistent and rational system of religious faith and action. A foreign religion has for some time been

knocking at our door and claiming admission. If we have deliberately refused to admit it, we must give our reasons. And this can only be properly done in the language in which its claims are enforced.

And the first thing that I wish to say to both these classes of my hearers is that our religious basis is that supplied to us by the critical method. This method of comparison and criticism has been successfully applied to the determination of historical and literary truth. It has brought about, in the short space of about twenty-five years, a complete and remarkable revolution in philology. The favourite theories of centuries have been entirely exploded, and the true relations between the many languages spoken by civilized man have been ascertained, and the principles that determine the origin and growth of human speech have been discovered. We expect similar results from the application of this method to religion, to determine what is essential and necessary in religion, and what is purely accidental; to separate the truth that God Himself has taught to man from the error with which, in his mental and moral weakness, man has mixed it up.

The fact that we have all of us to face in the beginning is that religion is not confined to one people or one country, but that human beings in all ages and all countries, whether savage or civilized, have had some religion. Religion is inseparable from humanity. Man has always believed in some invisible power from which all that is visible has sprung; in something infinite on which all that is finite rests; in a power on which he is dependent and which is beneficent, and has felt reverence for that power and worshipped it. The belief may be found to have assumed a distinct shape in some conditions of society and to have remained indistinct in others; it may have led to a variety of superstitions and absurdities: but if you endeavour to find the inmost principle of all religions, you will, I believe, find it to be as I have stated it. Along with a belief in one's own existence and in the reality of the world, we find a belief in an invisible power and in something greater than the finite and beyond the finite, existing everywhere. Is it proper that, as philosophers and thinkers, we should make light of this fact? Should we not recognize it as fully as any other fact, and make it the subject of serious thought? And what are we to conclude from it? That poor weak humanity is everywhere subject to hallucinations, and that this is a remarkable instance of its gullibility? Why, then, is the belief in the existence of the external world not to be considered hallucination similarly? All our knowledge is phenomenal, we can perceive nothing but appearance. . . . But men have ever believed in the existence of the external world, though there have not been wanting philosophers to tell them that this belief is groundless. Similarly, they have believed and will continue to believe in an infinite and invisible power upon which they depend, and which exacts their reverence, though there have been philosophers to tell them they are the victims of a delusion. And in every branch of that most certain department of human knowledge, physical science, do we not believe in things that do not fall within the range of our senses? . . . The so-called general laws in science are all beliefs of this nature. Are these beliefs, or that general one in the constancy of nature on which these may be said to depend, a delusion, then? If it is not, why should the belief in God, which the grand aspect of nature forces upon man, be a delusion?

And the function of religious belief in the development of man is higher than that of physical knowledge. The use of this last is to satisfy the wants of his bodily nature, to enable him to live comfortably. But purity of heart, the elevation of the feelings, the depth of the soul, a firm adherence to truth without regard to practical effects, equanimity in the midst of the severest troubles of life — these and such other virtues it is religion alone that can induce. Man can attain to the full measure of his capabilities only through the instrumentality of religious belief. Without it, he will be but a superior

kind of beast, with aims and aspirations low and stunted. But as he is, he is a child of the Infinite, with his aspirations ever increasing, ever widening. Are we then to believe that that belief which is at the root of man's higher development is to be considered to have nothing corresponding to it in the world of reality, while that which satisfies his lower nature only is alone real and certain? \* \* \*

My answer to the second class of persons spoken of before, who have placed before us a religion which they say was alone revealed by God in all its parts at a certain period in the history of man, and who call upon us to accept it on that ground, also rests similarly on the basis supplied to us by the critical method. Christianity is not the only religion professed by man; Hinduism, Buddhism, Mahomedanism, and a variety of other religions have flourished in the world, and are still flourishing. Are these the work of self-deception? If we say so, we shall simply be playing into the hands of the opponents of all religion. What are the special claims of one of these religions to be considered as the only revelation? There is truth in all, and all have something objectionable which the light derived from the others should enable us to discover and cast aside. All have been revealed by God, but man, from the very weakness of his apprehension, has mixed a great deal of falsehood with the truth communicated to him by his Father. It certainly is not consistent with our ideas of God's love for man to think Him to have communicated that truth which it is so important for men to know, only at a late period in the history of the world, and only to a certain people. If religion is of supreme importance to man, we must expect that it should have been revealed to him in the very beginning, implanted by God in his very nature, so that wherever he went he might carry it with him like his shadow. And this is what we actually find. Man has been carrying religious belief like his shadow wherever he goes; religion is as widely spread as humanity itself. Thus, then, God's revelation to man was made not only at a certain period in the world's history, but it began with the dawning of human intelligence, and went on progressing through all ages, and it is going on still, and will go on. God is ever with us, communicating more and more of His truth to us as our powers of apprehension become purer and keener. The latest phase of His revelation to man is that embodied in the movement which we here represent. It is, therefore, turning a deaf ear to this appeal from on high to accept one religion only as exclusively revealed by Him. It is disregarding the grand fact that God has ever been the Father of man, and has ever been educating him into a knowledge of Himself.

And not only does the comparison of the religions that prevail, or have prevailed in the world, enable us to determine the significance of each,—the idea or ideas which it elaborates,—and to distinguish the essence of religion from its accidents, but the study of the development of religious thought and action in one and the same country serves the same purpose. No country in the world has undergone such strange and wonderful religious revolutions as ours, and nowhere will the faithful servant of God be able to trace more clearly the manner in which He gradually unfolds His truth to man. I will, therefore, devote the remaining portion of the time at my disposal to the consideration, necessarily very brief, of what our religious history has to teach us.

Here the lecturer sketched the early worship of the Vedic Aryans, and its gradual declension to a system of mechanical sacrifices.

The deities lost all importance, and in the course of time the theologians of this religion denied God and proclaimed sacrificial rites as the saviour of mankind. But error, by its very excesses, rouses the dormant human spirit

and brings on its own destruction. The reaction was, on the one hand, led by the authors of the Upanishads, and on the other by the philosophers, principally of the Sankhyā school, and by Buddhism. The Upanishads declared that "sacrificial rites were but frail boats," and enjoined contemplation of "the omniscient soul whose greatness we observe in the world, the author, source and pervader of the Universe, the Lord of all, the unborn, the unchangeable, and the pure or holy:" and when a man saw Him everywhere, he was free from death and attained eternal happiness. The contemplation and the resulting perception of Him were not possible to one "who did not refrain from evil deeds, who had not subdued his passions, and whose soul was not serene." In some of the Upanishads this perception of the Lord of all is spoken of as the perception of one's own self. The individual souls are considered as forms of the Supreme, and are related to the Supreme as the sparks of fire to the fire, or as earthen jars to the earth of which they are made; or like rivers, they have an independent existence at first, and lose their individuality when united to the Supreme, as rivers do when united with the ocean. The philosophers taught that eternal happiness was to be obtained by rooting out the cause of all misery, which consisted in a union between the individual soul and a certain inanimate principle called Prakriti. This Prakriti was the cause of all finite or definite thought, and developed in the form of the world. A perception or feeling of the distinctness of one's soul from the Prakriti freed the soul from its effects, viz., all definite thought, and consequently from all misery. God was not recognized as either the Creator or the Saviour and Friend of man. The Buddhists adopted this mode of thought, and equally with the others declared that the sacrificial rites were inefficacious, and denied the authority of the Vedas, on which it was contended they were based. Eternal happiness was, according to them, to be obtained by a strict course of moral discipline, by restraining the passions and purifying and ennobling the heart. Buddhism was also a protest against the exclusiveness of the Brahmanical religion of sacrifices which could be exercised only by the three regenerate classes, and of which Brahmins alone could be priests. It was a religion not only for all classes of the Indian community, but for the whole world, Mlechchhas or barbarians included. But how was the high standard of moral purity which Buddhism sets up to be practically attained by frail humanity? It is all very well to talk of curbing the passions and purifying the heart. Sin is a very subtle enemy of the human soul. It contaminates at the very core what man considers his most exalted and generous actions; and no one is more alive to his helplessness against this enemy than the man who honestly endeavours to attain purity and has already made some progress. In his despair, man naturally cries for help. It was here that Buddhism was found wanting. By denying God, it deprived man of his Friend and Saviour. Even the Theistic Upanishads trusted too much to man's powers. Though they placed the highest happiness in the contemplation of God and in beholding His face, and represented moral purity as indispensable, they left all this to be done by the unassisted efforts of man. To supply this defect, the doctrine of Bhakti arose, and the work in which it was distinctly enunciated was the Bhagavat Gītā. The Gītā derives its Theism from the Upanishads; equally with them it enjoins moral purity and the contemplation of God; but in addition, it teaches man to love God and not himself, to live for Him and not for himself, and to place unlimited faith in Him. The idea of a religion for all and not for certain classes only, which Buddhism first realized, was taken up by the Bhakti school, and its method of salvation was open to all. But purity of religion it was difficult to maintain in a country the population of which was composed of various elements. The doctrine of Bhakti was first set forth in connection with the worship of Vishnu, to whom all the attributes of godhead as laid down in the Upanishads were ascribed. Then came in the worship of Siva and various other gods and goddesses, who must originally have been the objects of adoration with the

aborigines of the country. Ceremonial religion of another kind than that which prevailed before, came to be practised, and fasts, vows, and observances were multiplied; Puranas were written to heighten the glories of particular gods and to inculcate the practice of the various observances; and popular religion again came to be as mechanical as the sacrificial religion was before. All religious merit was again thought to lie in the practice of those observances, and internal purity and spiritual worship were neglected. Then there arose the Sádhus or pious men of the mediæval period, who protested against this artificial religion, reasserted the doctrine of Bhakti with vigour, and inculcated purity of heart; and the last great Sádhu in this part of the country was our own Tukárám of Dehu. What the mission of these men was generally, may best be seen from an Abhang of Tukárám in which he states the purpose of his coming into the world. I translate it as follows:—

I am a denizen of Vaikuntha and have come for this purpose, viz. :  
 To bring into practice that which was taught by the Rishis :  
 We will sweep clean the ways of [constructed by] the sages; the world  
 is overgrown with weeds;  
 We will accept the portion that has remained.  
 Truth has disappeared in consequence of the Puranas, ruin has been  
 effected by Pedantry;  
 The heart is addicted to pleasures; and the way [to God] is destroyed.  
 We will beat the drum of Bhakti, the terror of the Káli age,  
 Says Tuká,—raise shouts of victory through joy.

And this is our mission also. The Indian world still remains overgrown with the weeds of falsehood, notwithstanding the efforts of those great men. The truth taught by the Rishis of the Upanishads still remains neglected, and ceremonial practices have again usurped the place of spiritual worship. But let us try to learn, not only from these Rishis, but from all the sources now available to us, indigenous as well as foreign. Let us learn from the Vedic hymns that the Temple in which we should find God and worship Him is the Universe and the heart of man; from the sacrificial religion which once prevailed, that we should beware lest the forms and ceremonies we use should overgrow and destroy the tender plant of spiritual worship; from the rise of Buddhism, that religion without high moral feeling and action is an empty nothing; and from its fall, that mere morality will not satisfy the religious craving of the heart and cannot be attained; from the Upanishads, that purity of heart is the way of arriving at God, and contemplation brings us face to face with Him and elevates the soul; and from the Gitá and the Bhakti school, that man by his own efforts cannot effect his salvation, that God alone is our Father, Friend, and Saviour, that we should lay our souls at His feet, live in Him and for Him, and not for ourselves. If, in all humility, we learn this and learn whatever else is to be learned from the other sources that God in His mercy has laid open to us, and follow our guide fearlessly and faithfully, we need not be afraid of our future.



## SURĀT PRĀRTHANĀ SOMAJ.

i. 1879.

This Somaj was first opened on the 6th June, 1878, under the leadership of Mr. V. A. Modak and Rāo Saheb Mahiputram R. Nilkāntha. These two gentlemen on that day called a meeting of the respectable people of this place, at which Mr. Modak delivered a lecture, showing by apt quotations and illustrations that the ancient religion of the Āryas was a pure Theism like other Theistic Religions, that the modern Polytheism (in one sense or the other) was an innovation of later times, and how necessary it was to institute a Prārthanā Somaj in this place. This was followed by a lecture in Guzerati to the same effect by Mr. Nilkāntha. Then the meeting had religious service at the instance of Mr. Nilkāntha. The proceedings of the meeting were concluded with a request to the gentlemen that liked the movement to give in their names, as members of the Surāt Prārthanā Somaj that was to be started. At that very time, twenty-two gentlemen became its members; and the number has since increased to thirty-nine.

(2.) In a subsequent meeting, a Managing Committee was formed. Rāo Bahadur V. M. Bhide was appointed President, Rāo Bahadur Bholanāth Sarabhai of Ahmedabad and Rāo Saheb M. R. Nilkāntha, Vice-Presidents; Mr. V. A. Modak, Secretary; and Mr. Jogjivan B. Kapadia, Manager and Treasurer, together with five other gentlemen as members of the Committee. Since the transfer of Mr. Modak, I have been in charge of the Secretaryship. Some other rules were framed, providing for the current expenditure of the Somaj and the regular conducting of religious service.

The principles of the Somaj are as follow :—

1. "God is one. He is the Creator, Regulator, and Destroyer of the world, and different from created objects. He is omniscient, all-pervading, almighty, just and gracious. He alone is worthy of worship.

2. "Religion (*Dharma*) consists in devotion (*bhakti*), accompanied by morality (*niṭi*) and love (*prem*).

3. "Devotion (*bhakti*) consists in faith (*śraddha*), contemplation (*upāsana*), praise (*stuti*), prayer (*prārthanā*), and virtuous conduct (*sadācār*).

4. "By devotion God is pleased and the soul attains beatitude (*kalyān*).

(3.) Besides accepting these principles, the members have to make the following declarations :—

1. "I accept these principles, and will accordingly worship with love and good deeds that only Supreme Being, who regulates and can destroy the world, who is the giver of salvation, omniscient, all-pervading, all joy, gracious, incorporeal, and without an equal.

2. "The Supreme God is the Creator of this world, (so) I will not worship anything created by Him in the Somajik worship.

3. "Except at the times of sickness or calamity,\* I will pray to and worship God, for a short time at least, every day with feelings of faith and devotion, and with a concentrated mind. I believe that I shall obtain salvation by the sole and pure worship of God without a mediator.

4. "I will try my utmost to lead a virtuous life and to be free from sin.

\* This exception naturally strikes us Christians as strange, the times of sickness and calamity being those in which the need of Divine sympathy is usually most keenly felt. But this clause, in the original Brahmic Covenant, stands thus :—"Except when disabled by sickness or calamity (*roga ba kona bipader deara akham na haile*)," &c.—Ed. Year-Book.

5. "Every year I will give assistance to the Somaj as much as lies in my power. I make the foregoing promises, and, O! Gracious God, enable me to keep them."

(4.) Ever since the institution of the Somaj, it has had regular service every Sunday evening in the Ráychand Dipchand Kanyáshala [Girls' School] (the use of which has been kindly allowed to the Somaj by its trustees). The service consists of a prayer and psalms, hymns, sung by a singer and accompanied by a fiddle and *mridangas*, and a sermon by one of the members (as there is no appointed preacher). The most important of the subjects on which sermons have been delivered are the Aim of the Prárthaná Somaj, Existence of God, His Unity, His Creation of the World, His Worship, the Reality of the World, the Soul and its Immortality, Virtue, Modern Degeneration of Religion, &c.

(5.) Such is the history, and such the religious and moral work in which the Somaj has been engaged. As for other work, whether of education, benevolence, or charity, the Somaj has not as yet been able to undertake any, as it is still quite in its infancy, and so has not attained that strength and stability, which are requisite before it can engage in any other sort of work.

T. N. PATTUK, *Secretary*.

## ii. 1881.

This day the Somaj has completed the third year of its existence, and commences its fourth.

During the year under consideration, the Somaj met for the weekly Sunday service of God as usual, and on those occasions the following gentlemen preached sermons on religious and allied subjects:—Messrs Vaman Abaji Modak, B.A., Pandit Siva Náth Sástri, R. B. Bholanáth Sarabhái, President, and R. S. Mahipatram Rupram Nílkántha, Secretary [of the] Ahmedábád P. Somaj, Mr Ranchorál Chotálál, R. S. Mohunlál Ranchordás, and others.

The Somaj, not having a Mandir of its own, met as formerly in the Ráychand Dipchand Girls' School, for which thanks are due to the Secretary and the Managing Committee of that institution, that they kindly permitted us to hold our meetings there.

The number of the Somajists at the close of the year 1879 was 37. Five more were added to them in the year following by new admissions, while two of the old ones withdrew themselves from it; so the number of members at the close of the 2nd year of the Somaj in 1880 amounted to 40. After making due allowance for the new admissions and the withdrawals during the year under consideration, we find the present strength of the Somaj to be 44 members. Thus it promises well—this progress of our institution in its infancy, small though it be. Every year, every month, every day, interest grows, as it were, upon the people, and the circle of our sympathizers and friends widens and enlarges. The institution, on the whole, too, has worked better this year than it did during the two preceding years; and it is a matter of congratulation that it can now number among its principal ministers, some of the very best educated, reformed, and experienced men here. The audience, too, grows in number, and with them the active intelligent interest they take in it. Some very pious people who have not given in their names as Somajists, take part in the divine service very zealously and warmly on these occasions, and it is hoped that these good people will, some day, strengthen this Somaj with their actual support.

The learned president of the Somaj, Mr Satyendra Náth Tagore, and the prime originator and first friend of it, the Secretary, Mr V. A. Modak, left

Surat during the year on account of their transfer to other places, so the Somaj felt much for their loss, for it lost the best supporters it had. But during the absence of the latter, Mr Madhaorao has zealously performed the duties of the Secretary, for which he deserves the best thanks of the Somaj. R. B. Mangeah Rao Bulwant, also, has put the Somaj under an obligation by his very valuable support.

The Anniversary Festival of this Somaj commenced on the 3rd of June, 1881, and lasted for four days, on all of which the hall was thickly crowded with the assembled multitude; and for want of space within, many stood near the doors and windows without, listening eagerly to the edifying sermons and addresses.

The Somajists met on the 3rd June at 6 p.m., when, after service, Dr. Datupanth Ganesh Subnis gave an address, in English, on the "Fatherhood of God and Brotherhood of man" and Mr. H. H. Dhruva, B.A., LL.B., explained in short the same in Guzeráti.

On the 4th of June, Saturday evening, Babu Amrita Lal Bose, a missionary of the B. S. of India, conducted the service, and Mr Navalram Laxmiram delivered a very able and instructive sermon.

On Sunday the Somaj met for prayer and divine service at about 6 p.m., when Mr Bose addressed the meeting on "Heaven's light our guide," in English.

On Monday, after the usual prayers were said, Mr Narbheram Manukhram read the Purana from a beautiful and philosophic poem, the first Part of Guzeráti Kávi Premanandam. After that, the Secretary, Mr Madhaorao, read the report, and finally Mr Bose closed the day with a sermon in Hindi.

## SOUTHERN INDIA.

### MADRAS.

#### i. SOUTHERN INDIA BRAHMO SOMAJ.

*Rules, including the Report, of the Southern India Brahmo Somaj, Madras.* From April 1864, to 31st March 1881.—Madras: Printed at the Guardian Press, 4 Mount Road. 1881.

The earlier pages of this Report, recounting the history of the Madras Somaj prior to 1879, may be here passed by, as their substance has been already given in my previous *Year-Books*. Taking up the narrative from that period, I give the following extracts, and a selection of the most important of the Rules, which are dated in 1881.

*Mode of Worship.*—Prayers at the weekly meetings of the Somaj are conducted in the following order.

Invocation; Adoration; Meditation; Congregational salutation; Reading and expounding portions of the Vedas, Upanishads, and other Hindu Shástras, also reading or delivering a lecture or sermon; Repentance; Thanksgiving; and closing with a Benediction. In the intervals, Hymns from the *Brahma Gitám* are chanted.

*Relation to Hinduism.*—Brahmoism is both a universal religion and a form of Hinduism. The veneration towards Brahma, the one Supreme Being, the central object of adoration in Hinduism, makes a man a Hindu in religious

belief. Every Hindu addresses his favourite God as Brahma; His name is everywhere to be met with in the *Sruthis*, the *Smrithis*, the *Dharsanas*, *Puranas*, and *Tantras*, in fact in all the Hindu *Shástras*: it is chanted forth in the hymns and formulas repeated at every Hindu ceremony.

The Brahma idea of Brahma being substantially the same as those of the Hindu in general, especially as those of the writers of the *Upanishads*, which every Hindu regards with veneration,—and since the Brahmos have a religious manual consisting of selections from the *Shástras* only, and a form of religious service containing texts from the *Vedas*, also a ritual containing as much of the ancient form as could be preserved compatibly with the dictates of conscience,—and moreover, Brahmoism being the legitimate result of the higher teachings of the *Vedas*, it is evident that while calling ourselves Theists, we can conscientiously call ourselves also Hindus in religious belief.

*Missionary Visits.*—We gratefully acknowledge the instruction and help we have received and are receiving from the Somajes at Calcutta and the *Adi Somaj* in particular. Babus Keshub Chunder Sen, Protáp Chunder Mozumdár and Amrita Lál Bose, Missionaries of the India Brahma Somaj, have helped us, during their visits to Madras, towards the diffusion of Brahmoism here.

Our thanks are also due to Pandit Basant Rám, a sincere Brahma, who, while at Madras on Government duty, helped the Somaj by holding conversational meetings at his place of residence in Triplicane, and by delivering addresses and sermons at the Somaj Hall towards the furtherance of the noble cause.

It is indeed with great pleasure that we record here the prolonged stay in our midst at this time, of Pandit Siva Náth Sástri, M.A., Missionary of the *Sádháran Brahma Somaj*, who by his earnestness, humility, piety and other excellent qualities, endeared himself to us and won our sympathy to such an extent that his separation would certainly be keenly felt by one and all who had the pleasure of a moment's conversation with him.

The Pandit, by his eloquent, impressive and able discourses on religious and social subjects, revived the spirit of his hearers. In proof of this, we have now applications from young men for admission as members of the Somaj, and proposals are made by a few intelligent and earnest friends to start an Association for the social reformation of Hindus. These are certainly very good and hopeful signs. Should the Pandit prolong his stay in Madras for some time more, we may rest assured that we will make a rapid advancement both in a religious and social point of view, and we are much indebted to the *Sádháran B. S.* for sparing the services of the Pandit.

On the representation of the Southern India Brahma Somaj, and in view to a wider propagation of Brahmoism in Madras, Babu Ráj Náráin Bose, President of the *Adi Brahma Somaj*, Calcutta, has kindly reduced the price of his pamphlets on religious subjects to one fourth for religious enquirers in the Madras Presidency wishing to buy them. Our thanks are due to this gentleman for the concession.

We beg to thank Ráo Bahadur Bholanáth Sarabhai, President [of the] *Prárthaná Somaj*, Ahmedábád, for presenting to the Southern India Brahma Somaj a copy of *Prárthanámálá* and a copy of Maharshi Debendra Nath Tágore's *Anusthán Paddhati* in Sanscrit. The former has already been rendered into Telugu and published; the latter we hope to translate into Telugu and Tamil shortly. \* \* \*

We cannot conclude this report without expressing our heartfelt thanks to the sympathizers and friends both in the town and in the Mofussil, for kindly responding to our application for pecuniary assistance towards the furtherance of this great and noble movement.

P. RUNGANADAM MOODELIAR.

S. I. B. Somaj,  
Monday, the 11th April, 1881.

*Rules of the Southern India Brahmo Somaj, Madras.*

1. That the Society shall be designated the Southern India Brahmo Somaj.

2. That the object of the Somaj shall be to establish pure Theism and Universal Brotherhood throughout Southern India.

3. That towards carrying out this object, Pracharakas [preachers] shall be appointed, Journals, Pamphlets, and Leaflets shall be published, and Libraries established.

4. That the chief object of the Somaj shall be mainly carried out by public worship, in truth and in love, of the One Only God without a second, the Creator and Eternal Preserver of the Universe, and the Father of all nations on earth.

5. That for the purposes of the aforesaid worship, prayers of a general, purely Theistical and perfectly unsectarian nature shall be used.

6. That for the aforesaid worship, prayer-meetings, open to all classes of people, shall be held at the Somaj Hall at least once a week.

7. That in all such meetings, lectures may be delivered on religious, moral and social topics, by any member, or by any other gentleman invited to do so.

8. That all persons believing in the fundamental principles of Brahmoism, i.e., those who believe in the existence of God, the future life, and in the necessity of worship, and on the other hand, do not ascribe Divinity to any created object, or consider any person or book as infallible, and as the only means of salvation,—and are not less than 18 years of age,—shall be eligible to become members.

9. That every person before his admission into the Somaj shall sign the covenant thereof. \* \*

11. That every covenanted member shall attend the Somaj prayer-meeting, at least once in a month if he is in town; if not in town, and is within the municipal limits, at least once in three months. \* \*

13. That every member shall strive his utmost to advance the cause of Theism, both by precept and example.

\* \* \* \*

S. I. B. Somaj, Madras,  
Monday, the 11th of April, 1881.

No later report from this Somaj has yet appeared, but fresh and welcome news of Madras Brahmoism has been since published in the columns of a new monthly journal entitled the *Brahma Prakasiká*, which was started in April 1882, and is conducted with much enthusiasm by Mr. M. Butchiah Pantulu, the founder of the second Theistic Church in Madras. The following report of its proceedings is condensed from the February (1883) Number of the *Prakasiká*.

ii. MADRAS CONGREGATION OF THE SÁDHÁRAN BRAHMO SOMAJ.

The Secretary, Mr. M. B. Pantulu, begins his report by explaining that “as the Southern India Brahmo Somaj was practically nowhere about the end of 1878,” he, being anxious to do what he could for the propagation of Brahmoism, wrote to the Executive Committee of the Sádharan B. S., requesting it to

appoint him its agent for the Madras Presidency. His services were accepted, as was duly announced in the *Brahmo Public Opinion* of August 28, 1879.

But the year that saw the opening of an agent's office at Madras, also witnessed the revival of the long dormant Southern India Brahmo Somaj; and to set up a separate branch of work towards the same end, in the face of a Somaj, and in spite of clear indications of vitality in its constitution, was thought very ill-advised. Therefore, the two departments set themselves to work simultaneously; and to this period of combined work may be traced those missionary visits, which contributed not a little to the furtherance of the Brahmo cause in this presidency. At this time Pandit Siva Nāth Sāstri, Babu Amrita Lāl Bose, and other Bengali brethren of ours visited our shores, and by dint of their eloquence, veracity and honest convictions, secured for the Somaj the sympathy and help of many a gentleman. During this period, many leaflets and pamphlets, treating of religious and moral topics, were published and distributed gratis. Everywhere clear indications of life and energy were visible; the public seemed to have been well-disposed towards our cause, and a beautiful future was open before us; when, towards the latter end of the year 1881, there arose a bone of contention and a subsequent party feeling which nipped the very bud of energy and progress. Two parties, respectively siding [with] the two so-called progressive branches of the Church, came into existence. . . . Pandit Siva Nāth Sāstri, the able and eloquent missionary of the Sādhāran B. S., with a view to throw some cold water on this warm contention, wrote his work entitled "the New Dispensation and the Sādhāran Brahmo Somaj;" but nothing was of any avail at the time of this party dispute. The gap between the two parties became wider and wider every day, and ultimately the chasm was found too large to be bridged over. \* \*

Our hopes being thus frustrated, that we should open a separate department of work and do all that lies in our power for the furtherance of our divine cause and for the reconciliation of God with man, was thought unavoidably incumbent upon us. With a view to accomplish this noble aim, we took to working separately, by utilizing the limited means that lay at our command. As prayer is regarded by us Theists to be the food and drink of our soul, we turned to that momentous work at once, by opening regular weekly prayer-meetings in the house of Mr. M. Butchiah Pantulu. Some of the Brahmos who regard religion void of prayer as mere dry bones without any vitality, were regularly resorting to that place and were offering their humble tribute of praise and prayer to their God and Father. Side by side with the opening of the prayer-meeting, a small Theistic Library was created. We also felt the want of a Ragged School for poor children and orphans, and by the grace of God and the help of our friends and brethren, one was opened very soon. All the three institutions were brought into existence at the beginning of 1882. Now to the history of that year.

1. *Prayer-Meetings.*—\* \* According to the constitutional principles of the Sādhāran Brahmo Somaj, a congregation can duly be formed wherever there are five members; and when we found that the strength of our members in this town was more than four times the necessary number, a general meeting was convened, on the 17th of June, 1882, at which the Madras Congregation of the Sādhāran Brahmo Somaj was duly inaugurated. A Managing Committee of seven members was formed, with Mr. M. Butchiah Pantulu as the Secretary, and Mr. T. R. Sundharam Pillai the treasurer; and we are glad to say that every work was carried on satisfactorily. Weekly prayer-meetings are regularly held on Sunday evenings, when the average attendance of our members seldom or never falls below a dozen. At the time of every prayer-meeting, some strangers also present themselves. Besides regular prayers, sermons on

some religious or moral lessons are preached in English, Tamil or Telugu. For the benefit of the sympathizers of our movement, we announce that the prayer-meetings are open to all, so that everyone that has a mind to do so may join with us in our humble efforts towards enjoying the blissful company, and realizing the awful but venerable presence, of our Creator and Redeemer. Further, those that wish to become members of our congregation without joining the parent Somaj, may do so on condition of their believing in the four cardinal principles of Brahmoism, of paying at least four annas a month, and of being not less than eighteen years of age. The strength of the members of the Sādhāran B. S. in this presidency is thirty-five, of whom 17 live in the town. . . . We make special mention that we are giving only the strength of the members of the Sādhāran B. S.; that more than half-a-dozen *Prārthanā Somajes* are scattered all over the presidency, the members of which are all Brahmōs, but do not as a rule cast in their lot with any of the three parent Somajes; and that there is many a single Brahmo throughout the length and breadth of the presidency, who neither belongs to the head church, nor has anything to do with any of the local congregations. In connection with our prayer-meetings, we also opened a society for discussing theological, moral and social questions; but the majority of our members having been taken up by some other work, we had to postpone the meetings for a time. If everything goes on well, we will very soon revive it; and we ask the public to come and discuss with us and show how far they endorse our views, and where they do not agree with us. As dogmatism and Brahmoism are [opposed] *toto calo* to one another, and as "progress" and "enlightenment" are the watchwords of our church, we will be glad to hail into our debating society every one that has to teach us anything new, sound and substantial, or has a mind to set us right in anything that we already believe. From the Prayer-meetings let us turn to

2. *The Theistic Library*.—As religious culture, like all other instructions, is indispensable for the keeping up and improvement of our religious knowledge, and as religious knowledge is the pioneer to all other steps in our religious life, we thought it binding upon us that we should create a library, and thus present our members and others with an opportunity to cultivate religion and enter into the very hearts of some of their predecessors and contemporaries. The library is at present very small and contains some seventy-five books only; but we can safely say that all of them directly or indirectly contribute to the health and improvement of our religious life. Any donation, whether in the shape of books or in money will be most thankfully received. . . . From this library let us direct our attention to the more important

3. *Ragged School*.— \* \* \* When the Ragged School was first opened, there were but two or three boys that formed its entire strength; but by the grace of God and the beneficence of our supporters, the number has now reached fifty, among whom there are five girls. Our School, unlike many of its kind, is freely open to children of both sexes; for one of the most salient points of the glorious mission of Brahmoism is "The Freedom and Enlightenment of the fair sex." Equity as well as the history of our neighbouring nations call upon us Indians to do even-handed justice to those that are so dear and near to us; and tell us in an unmistakable language, that

"Woman's cause is man's; they rise or sink  
Together, dwarfed or god-like, bond or free;"

and that Hindu Society in its present garb must either end or mend. Therefore, we ask all the gentlemen that read or hear this report, to send their girls to our Ragged School, for we are ever willing and ready to educate the helpless among them without charging any fees whatever. In connection with the

school, there is an orphan who is not only educated but is entirely maintained by the Somaj. \* \* \*

4. The "*Brahma Prakashikā*."— \* \* \* Ever since the extinction of the [Madras] *Thuthavodhini Patrikā* and other Brahmo papers we, along with others of greater experience and wider culture, deeply felt the want of a religious organ for the Brahmos and their sympathizers of this presidency, and with a view to meet this deep-felt want, we began issuing a small paper in the three most popular languages of the presidency (i.e., English, Tamil, and Telugu, the major portion being devoted to the first language), and thus laid it at the service of persons of all grades of knowledge and of all ranks in society. Doubting the existence of some sympathy for a catholic and universal religion, in our friends of this presidency, we were at the time of outset, afraid of some pecuniary sacrifice by this publication; but, thank God, the paper has become more than self-supported. \* \*

5. Besides the paper, we published two pamphlets:—"the Brahmo Catechism," and the "*Brahmya Dharma Sangraha*," the former being in English and the latter in Telugu. The first gives a summary of our creed in the shape of quotations from Hindu sacred literature, and is a translation of a Bengali pamphlet by Babu Rāj Nārāin Bose, a soldier of long-standing service in the Brahmo field, and at present the head of the Adi (or original) branch of the Brahmo Somaj. The second pamphlet is "An Epitome of the History and Principles of Brahmoism, with a life of Rājā Rām Mohun Roy," and is from the pen of Mr. B. Venkatajogiah Garu, a very pious Brahmo of Rājāhmundry. We passingly mention the facts, that two lectures were delivered in connection with our congregation—one in Telugu on "The Necessity of Religion," by Mr. K. Virasalingam, and the other in English on "Hindu Widow Marriage," by Babu B. C. Pāl. \* \* \*

6. \* \* \* A marriage in strict accordance with the Brahmic rituals was celebrated on the 23rd of June last; and it is the second of its kind in this presidency, although it stands as the first after the enactment of Act III. of 1872. . . . Another sign of practicality amongst us here was the observance of a *Srāddha* ceremony after a purely Brahmic fashion, on the 10th of December last. Although to the eye of a superficial observer, the two above-mentioned facts may seem but trifles, yet it should never be ignored that we are doing them in the face of inveterate Hinduism. \* \* \* We would gladly have done something more in the shape of substantial work, had it not been for the deplorable fact that all our enthusiasm was frozen by straitened means. \* \* \*

When we opened our Ragged School, a small room that lay at our command was thought quite fit for the two or three children that formed the then entire strength, but now that the number of pupils has reached fifty, it is urgently necessary that we find out a more spacious place, if we are to relieve our young children from the misery that is so well known to every one that has had the misfortune of being seated in a narrow room on one of those close days that are so frequent in this latitude. The other difficulty that we have to mention is that of the necessity of two additional teachers for our school. In the beginning, the services of one teacher were deemed sufficient; but now it is high time that two more and better teachers should also be added, that all the children should be well attended to, and that higher classes should be opened with a view to prepare the boys for the result-grants examinations, annually held in the town. \* \* \*

We think we cannot better conclude this short report than by offering a *Te Deum* to our glorious God and Father, whose mercy is ever extended to all, and under whose guidance we are working; and by making a final appeal to all the readers and hearers of this report to seize this opportunity of enlisting themselves among the rank and file of those soldiers who, having taken a firm hold of and manly defending the invincible Citadel of Piety, Love to



God, and Goodness and Love to man, are ever making repeated attempts to scare away the grim lions of caste and custom, idolatry and bigotry, which have been, for centuries, stemming all progress, happiness, and enlightenment in our dearly-beloved Fatherland.

M. BUTCHIAH PANTULU, *Secretary.*

Madras ; 31st December, 1882.

This report was read at the first anniversary of this energetic little congregation, which took place on January 23 and 24, 1883. Considering the importance of maintaining an efficient reform agency in such a centre as Madras, and also the peculiarly heavy atmosphere of superstition and stagnation through which the Madras Brahmoe have to pierce in order to achieve any real work, I feel inclined to ask whether some of our English well-wishers to the Brahmo movement would not put forth a helping hand by sending out some useful books to the Madras Congregational Library,—addressed to Mr. M. Butchiah Pantulu, 86 Tiruppali Street, Black Town, Madras. Liberal standard works of devotion, biography, history, or elementary science would be both valuable and valued, and could scarcely fail to bear ultimate fruit.

#### BANGALORE.

There are four Brahmo Somajes at Bangalore (for whose respective titles and dates, see the List of Somajes) ; but this is in no way owing to doctrinal differences, and is merely the result of local causes. The following reports of the second and fourth of these Somajes are taken from the Sádharan B. S. collections for 1880-81 and 1881-82.

#### REGIMENTAL BRAHMO SOMAJ.

(Bangalore B. S., No. 2.)

The members of the Somaj, finding that their present building is at one end of the cantonment, established another Somaj in the heart of the town in the end of last year. The service is held there every Monday evening.

On the 25th January of this year (1880), a special service was held to commemorate the day of the establishment of the Brahmo Somaj by Rájá Rám Mohun Roy. A large number of people attended the service, which was conducted by Mr. Chandra Sekhar Iyer. The sermon was on the importance of Brahmoism and the patriotic spirit of the Rájá in all his works. This was the first special service of the kind held at Bangalore.

There was another special service held on the 12th April 1880, which was the Tamil New Year's day. Such special services on the New Year's day are being conducted in the Somaj for the last three years. It was conducted by me, as the minister was unable to preside on account of ill-health. A lecture

on "What is Brahmoism" was read on the occasion. This lecture, a translation of one of Babu Rájñársin Bose's pamphlets, served to dispel, to some extent, the erroneous idea that Brahmoism is something quite exotic. About 200 people, Brahmos as well as others, attended the service.

On the 24th of May, the anniversary of the Somaj was conducted with great *ecclát*. This year the anniversary lasted for three days. The hall was beautifully decorated for the purpose. The service was held from six to nine in the evening, and was conducted by Mr. Chandra Sekhar Iyer. The sermon was on the different shades of religious thought and practice in India from the early to the present time, and was very instructive to the audience. On the second and third days there were similar services, and two lectures by Mr. Narasimulu Naidu of Salem, on the Existence of God and of the soul. On all these occasions, there was a large attendance of educated native gentlemen, besides a few Hindu ladies.

On the 9th of July, Babu Amrita Lál Bose arrived here. He remained with us for about 20 days, and during all this time he did us considerable good. Our friends received him enthusiastically, and did their best in looking after him. He did considerable good, not only to the small number of Brahmos, but to the public at large. He convinced the people of the superiority of Brahmoism to all other religions by his lectures and sermons as well as by his example. Some of us joined him in his daily devotion. Daily worship was not heretofore practised here by the Brahmos, but his example was at once taken up, and a large number of us do it every day. During his stay, there were people frequently coming to him to discuss on religious topics, and he was always kind to them and they returned with their doubts cleared. A few Mahomedans and Christians had been to him and discussed on the Origin of Sin, Original Sin, &c. The question of transmigration of souls was asked by the Hindus, and the doubts of many on this subject were cleared. But this idea is so deep-rooted in the minds of the people that some went home without satisfaction. During his stay here he delivered four English lectures, held twelve services, one discussion and three open-air meetings.

R. GOPÁLASÁMI, *Secretary*.

In the absence of any later report from this (Regimental) Somaj, I am glad to insert the following account of a recent visit to the Girls' School belonging to it, by Mr. V. C. Munaswámi Mudeliár, the local Secretary of the National Indian Association at Bangalore, published in the N. I. Association's *Journal* for May 1882.

"I had the opportunity of inspecting the native Regimental Girls' School on Friday, February 10th, 1882, from 8 to 11 a.m. The total number of girls was 38, and they are divided into four Telugu and four Tâmil classes. I examined them in their respective lessons, and the pupils seemed to have a fair knowledge in all their subjects. There are two male teachers, one of the Tâmil and the other of the Telugu caste, and one needlewoman. A novel feature in the working of the school is the introduction of singing, and the master, Mr. Murugasum Pillay, takes a lively interest in his duties. I cannot help mentioning the death on January 13th, 1882, aged 11, of Miss Balamhah Anmal, the daughter of the Secretary. She was a very intelligent girl. She knew well singing, sewing and knitting, and her death at such an early age is very much deplored by us all. I am glad to say that the school was very ably carried on during the year by the exertions of its Secretary and Directors."

## CANTONMENT BRAHMO PRÁRTHANÁ SABHÁ.

(Bangalore B. S., No. 4.)

i. 1880.

By the grace of God, the Brahmo Prárthaná Sabhá has completed the first year of its existence and commenced the second. The progress made by the Sabhá during the past year has not been such as to require a lengthy report. As our town is remotely situated from Calcutta, and our Sabhá has hitherto been in want of funds, we could not secure the frequent visits of missionaries from the "city of palaces." This has not only tended much to decrease the enthusiasm of the members, but also to make them indifferent in the matter of upholding the cause of Brahmoism. It is high time that educated and enlightened gentlemen should take this matter into their consideration and favour us with their help.

2. *Mandir*.—Although the weekly services of the Sabhá have been held in a rented house without any inconvenience, yet it is highly desirable that a separate Prayer-Hall should be erected in a conspicuous part of the Cantonment to attract the public and thus to promote the propagation of Brahmoism in this part of India. With this object in view, I addressed the gentlemen that assembled in the Hall of Rái Bahadur Náráinswamy Moodeliar's School to hear Babu Amrita Lál Bose during his late visit, but no one has yet come forward to assist us. We hope that they will now at least take this matter into their consideration.

3. *Library*.—It is some satisfaction to report that a successful attempt has been made to collect a number of useful religious and secular books, and a small library has already been formed. This library will be placed within the reach of all the members of the Sabhá, in order to make it an important means of promoting studious habits among them.

4. *Publications*.—Of the publication scheme there is nothing to be noticed, save that a few leaflets containing extracts from the *Sunday Mirror* are distributed gratis every month to such as are anxious to read them.

5. *Members*.—There are about 45 names in the Sabhá's register, but only a very few attend the weekly service. The reason why the majority absent themselves is that either they are unconcerned about their spiritual edification, or their elders at home do not allow them to adopt our mode of worship. We sincerely hope to see a better order of things during this year.

6. The total receipts for the year were Rs. 106-12-5, and disbursements Rs. 84-12-3, leaving a balance of Rs. 22-0-2.

V. M. SATHASIVA MOODELIAR, *Secretary*.

ii. 1881.

The Sabhá was started by a few earnest young men, who were subsequently joined by a number of others, young and old, whose enthusiasm, however, could not stand even the preliminary trials. Though some of them withdrew, under the force of circumstances, from upholding the good cause of religious reformation, yet the others have hitherto proved themselves faithful to their first conviction, which is daily gathering strength. It is also worthy of notice here, that although some unprincipled young men, influenced by petty jealousies, have been and are still trying to instil poison into the minds of the young and old, by misrepresenting our motives and by speaking

evil of our faith, yet we have been successfully gaining ground every day, as evidenced by the fact that several men have cheerfully joined our ranks. With an overflowing heart, I record the cheering fact that our Sabhá has already completed the second year of its existence.

*Special service in honor of the Founder.*—On the 21st January 1881, a special service was held to commemorate the day of the establishment of the Brahmo Somaj by Rájá Rám Mohun Roy, and thus, whilst showing to the public our sincere reverence for the great man, we also made them see that we were not worshippers of men of like passions like ourselves, because worship of canonized men is the great impediment in the way of the propagation of Theism.

*Missionary Visits.*—In April last, Pandit Siva Náth Sástri, M.A., missionary of the Sádharan Brahmo Somaj of Calcutta, having come here on his missionary tour, delivered to educated gentlemen three interesting lectures in English on the following subjects :—“ Brahmoism, what it is and what it is not ; ” “ Lessons from the East and the West ; ” “ Caste, its origin and history ; ”—and impressed on their minds the usefulness of his mission, and we sincerely hope that they will make themselves very useful by adopting the example set by the Pandit, and become beneficial to the rising generation, more by acts and deeds than by mere talking.

Rái Bahadur Arcot Náráinswámi Moodeliar, a deep sympathizer with our cause, has made over in the name of the Sabhá a suitable building worth about Rs. 2,500, being very advantageously situated in the heart of the Cantonment of Bangalore. It is very seldom that persons of his rank and social position so boldly come forward and encourage a good cause like ours. We, therefore, embrace this opportunity of tendering our heart-felt thanks to the said gentleman for the great boon he has conferred on the Sabhá. As the building requires certain improvements and there is no fund for the purpose, we appeal to the public to come forward with liberal contributions, and thus shew their ready response to our call.

*Receipts and Disbursements.*—The subscriptions, donations (on account of meeting expenses consequent upon the visit of a Brahmo Missionary to their town) and balance at the close of last year are as particularized hereunder :—

Subscriptions..	Rs. 111 10 7	Disbursements..	Rs. 109 13 0
Donations ....	24 8 0	Balance.....	26 5 7

We cannot close this report without tendering our secure thanks to all who have helped us with money or sympathy or in any other shape. Thus hath the Lord guided our steps through one more year, and we look up to Him alone for future guidance and light.

V. M. SATHASIVA MOODELIAR, *Secretary.*

#### COIMBATORE BRAHMO SOMAJ.

(From the Sádharan B. S. Collection for 1881-82.)

Before giving the history of the Somaj for the year, it is desirable to dwell for a little while on the circumstances which led to the founding of the Somaj.

About the close of 1879 there were two Brahmos like two particles of sand in the ocean-like population of the city. They were joined by three others, and established the Somaj on the 15th October 1880.

In March 1881, Pandit Siva Náth Sástri, M.A., Missionary of the Sádharan Brahmo Somaj, having been invited by the members, visited this place. He delivered three public lectures before some 2000 men, young and old, and there were private conversations on different topics of theology, and

some of our members also regularly joined with him in his daily prayers. But for fear of being treated as outcasts by the ill-informed portion of the Hindu community, many do not join and co-operate with the Somaj. Our reverend brother's impressive lectures have also obtained two conversions from the Postal Department, but unfortunately for our Somaj, they were transferred from this station.

The strength of our Somaj at present is as follows :—

One Brahmo family.

Seven members.

One sympathizer.

The devotional meeting is held on every Saturday from 6 to 8 p.m.; the average attendance is generally six. Our services are held in the house of a member who is kind enough to place his hall at the disposal of the Somaj, and the service is being conducted by our venerable minister, Mr. T. A. Náráinswamy Pillay, Hospital Assistant, Central Jail.

During the year four general meetings were held for carrying on the work of the Somaj. The total amount of subscriptions collected was Rs. 66-6, and Rs. 62-2-6 were spent, including expenses on account of Pandit Siva Náth Sástri's visit here, leaving a balance of Rs. 4-3-6 in favour of the Somaj.

The works published under the management of the Somaj are as follows :—

1. A leaflet of prayers, hymns and Gáyatri inclusive.
2. A pamphlet under the name of "Astiga Mada Sidhanta," containing three sermons on Theism by S. P. Narasimulu Naidu.
3. A defence of Brahmoism, its principles and doctrines, in Tâmil, is in course of preparation.
4. Establishment of a Printing Press.
5. An Anglo-Vernacular Journal, published fortnightly, on religious, moral, general, political and social topics.

On the 15th October, 1881, the first anniversary was celebrated in the usual prayer-hall.

The following resolutions were passed on the occasion.

Proposed by S. P. Narasimulu Naidu and seconded by W. N. Ponnarungam Moodeliar, that a vote of thanks be sent to the Sâdhâran Brahmo Somaj of Calcutta for sparing the services of Pandit Siva Náth Sástri, M.A., to the Madras Presidency, through whose repeated visits to Coimbatore, we may hope to improve.

Proposed by P. Narasimulu Naidu, and seconded by S. Vejiarungam Moodeliar, that this Somaj is grateful to Miss S. D. Collet for her exertions in the cause of Brahmoism, and publishing the facts thereof in her *Year-Book* annually.

Proposed by P. Narasimulu Naidu and seconded by Náráinswamy Pillay, that this Somaj do sympathize with the Sâdhâran Brahmo Somaj of Calcutta :—and eventually proposed, that the Somaj should publish a book in Tâmil setting forth the principles of Brahmoism, to enlighten the orthodox section of our community.

A vote of thanks was offered to Mr. S. P. Narasimulu Naidu for his kindness in placing his hall at the disposal of the Somaj on every Saturday regularly.

A vote of thanks of the members offered to Subadhar Major Appavu Pillay, Rev. Mr. Dall and Pandit Siva Náth Sástri for the deep interest taken by the former for the establishment of the Brahmo Somaj at this station, and for the gratifying good results arising from the visits paid by the latter two gentlemen.

In conclusion I beg to close this report with an earnest hope that by God's blessings this Somaj may make further progress in the year to come.

## MANGALORE UPĀSANĀ SABHĀ.

In several of my previous *Year-Books* I have made mention of the Brahmo Mission at Mangalore on the Malabar Coast, and in the *Year-Book* for 1880 I stated that no news of this Mission had arrived since December, 1876. It is with very great pleasure that I have now to record the reception, at Calcutta, of a circular letter from the Mangalore Upāsanā Sabhā, from which the following extract appeared in the *Brahmo Public Opinion* of Sept. 7, 1882.

“The Upāsanā Sabhā is now more than 12 years old having been established in 1870, during the visit of the *Achārjyas*, of the Brahmo Somaj of India, viz., Revs. Babus Protáp Chunder Mozumdár, Amrita Lál Bose and Gour Govind Ráy. It has ever since continued uninterruptedly. In the beginning, its meetings and congregational devotions were held in secret, with closed doors. It gradually rendered itself public, and when the Revs. Babus Amrita Lál Bose and Gour Govind Ráy joined it and began to conduct its weekly services, it at once attracted a large number of members, [and] sympathizers as well as enemies. It had to encounter ridicule, opposition and persecution from many quarters, all of which it has survived. The Sabhā had, however, no regular place of worship, and though the persecution was intense at that time, congregational meetings were held in open places out of the town, sometimes exposed even to sun and rain. The meetings are now held in the private houses of the members; but as these arrangements do not suit the convenience of the general public, the want of a special public building is keenly felt, nay, the absence of such a Mandir is a serious obstruction to the progress of our cause. It, therefore, becomes our duty to exert ourselves and provide a Mandir for public worship.”

The following additional particulars appeared in the *B. P. Opinion* of November 2, 1882.

“We have received the following communication from Mangalore:—

“Dear Sir,—I have the pleasure to inform you and the Theistic world that the foundation stone of a Mandir for the use of the Upāsanā Sabhā of Mangalore was laid this morning [Oct. 19] at sunrise, after preliminary Divine worship and a prayer for Divine blessings on the undertaking, at which 16 members were present. I trust the Brahmo public will rejoice to hear this news.

“ULLAL RAGHUNÁTHYA, *Secretary*.”

Desiring to be better informed as to the condition of this interesting Somaj, I lately addressed a letter to the Secretary, making a series of inquiries, to which he has sent me the following replies.

"1. The total number of members of the Upásaná Sabhá is at present 27.

"2. For the present none of these are Anusthánic.

"3. Mr. Bharadwaj Shiva Rau is the minister.

"4. There have been no Brahmic marriages since 1872. If any such marriages take place, I shall take care to give notice of them to you in the form prescribed by you. I concur with you in attaching much importance to the question of Brahmo marriage.

"5. The Upásaná Sabhá holds a weekly service every Sunday morning, and it has been doing so without any interruption since 1870. Every Sunday afternoon it has its Sangat meeting. We hold no other services nor have we kept, up to this time, any Anniversary, but we wish to keep the Anniversary after the opening of the Mandir, the work of which is still going on.

"There are two colleges at this station, the first called Government College and the second St. Aloysius' College, in both of which our children are educated up to the standard of F.A. [the Fine Arts degree]. We have no separate school for the children of Brahmos.

"6. The female members of the Brahmo families do not generally attend the Brahmo services. One or two pay occasional visits to the Sabhá on Sunday mornings, at the time of the Congregational service. About 25 per cent. of the elder females of our community know how to read and write Mahrati or Canarese; they read Puranas, lives of saints, &c. Their religion is Mythology, Idolatry and superstition. Of the rising generation of the females of our community, it can be said that about 80 per cent. of them know how to read and write; some of them also know how to use the needle. None of them, however, have as yet acquired any literary distinction. Their religion is almost the same as that of their elders. But they are not so superstitious or bigoted as their elders. Nor do they display any intolerant spirit towards their heterodox relations, as the elderly women do. The Hindu females of Canara are not *Gosha* women like their sisters in Bengal. They are allowed to appear in public and visit their female friends and relations. They attend public meetings held in their own communities. Almost all of them, seniors as well as juniors, know the art of cooking.

"7. Of the 27 members of the Upásaná Sabhá, one is a Pensioned Munsiff (Native Judge), one is a pleader, one is a medical practitioner, one is a landholder, one is a merchant, one is a Police Inspector, one is a Police Head Constable, nine are Clerks, four are schoolmasters, one is a private teacher, four are students, and two are volunteers for employment. This will shew their social position and occupation. As to their education, one is a Sanskrit scholar, one a Canarese scholar, 24 know English, and of these 24, 12 are under-graduates of the Madras University. The remaining one knows how to write Canarese.

"The services in the Upásaná Sabhá are generally conducted in the Konkany language, which is a dialect of Mahrati and is the mother tongue of the majority of members. We sing Mahrati and Sanskrit hymns, from a Hymn-Book published by the Bombay Prárthaná Somaj. Whenever there are visitors who do not understand the Konkany language, the service is conducted in English or Canarese.

"8. We have a small library of our own which contains mostly scriptures and religious works. There are two public libraries in this town. Two of us get the *Brahma Prakasiká*, but none of us contribute any articles to it. Nor do any of us understand either Telugu or Tâmil, as these languages are not current in this district. The languages current in South Canara, are English, Canarese, Tooloo, Konkany, Hindustani, and also Malayalim. The last-mentioned language is spoken only in the Southern part of the District. All the members of the Upásaná Sabhá know Canarese, which is the vernacular of the district, and most of us read English. The languages used in our services are English, Canarese, and Konkany. \* \*

"Persecuted as we are by our own people, we deeply esteem the warm sympathy which you and other friends of our cause in England feel in our work. \* \*

"ULLAL RAGHUNÁTHYA."

These interesting details, it will be observed, are wholly confined to the Upásaná Sabhá of which the writer has so long been the secretary, and which was originally started by and for Brahmins. He does not here refer to the other Mangalore Somaj, composed of low-caste Billowers (who were the first to send the request to Calcutta that a Brahmo Mission might be despatched to Mangalore), of which body he gave a remarkable account in a long letter to the *Theistic Annual* of 1873. Whether the Billowers' Somaj has survived the death (in 1876) of its chief leader, Arasáppa, does not appear. But in any case, as Mr. Raghunáthya's letter states "that the Upásaná Sabhá is not exclusive," being attended by "many non-Brahmins," and that it "will be more general when it is removed to the Mandir," it may be hoped that, in any case, the Billowers will not be unable to join in its services.



## RECENT BRAHMO LITERATURE.

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Since my *Year-Book* for 1880, I have given no general report of current Brahmo Literature ; there is, therefore, a large amount of arrears to bring up. This, of course, can only be done in part, for Brahmo Literature is now to be found in a variety of languages ; not only in Bengali and English, but in Hindi, Urdu, Panjābi, Nepali, Marathi, Sindhi, Tāmil, Telugu, Canarese, and Assamese. To obtain reliable notices of even simple and popular works in all these languages is, of course, beyond my power. But it is worth while to preserve a mere record of the most prominent, as an indication of the competency of Brahmos to take a part in the intellectual life of India. It may be observed that different currents of mental activity are generally found to prevail among different sections of the Brahmo Somaj ; hence it is convenient to treat their literature in separate groups. I commence with the publications issued by members of the Sādhāran Brahmo Somaj, whether resident in Calcutta or in the provinces.

### THE SĀDHĀRAN BRAHMO SOMAJ.

#### i. Denominational and Religious Publications.

*The Brahma Pocket Almanac for 1881 ; for 1882 ; and for 1883.* Published by order of the General Committee of the Sādhāran Brahmo Somaj, Calcutta.—Calcutta : Sādhāran B. S. Press, 210-13, Cornwallis Street.

*The Third Annual Report of the Sādhāran Brahmo Somaj, for 1880.* With which is [are] incorporated the Reports of Provincial Somajes.—Calcutta : Sādhāran B. S. Press, 1881.

*The Fourth Annual Report of the Sādhāran Brahmo Somaj, for 1881.* With which is [are] incorporated the Reports of Provincial Somajes.—Calcutta : S. B. S. Press. 1882.

*Register of Anusthánic Brahmos.*—Calcutta : S. B. S. Press. 1882.

A deeply interesting record, throwing much valuable light upon the internal history of the Brahmo Somaj, and the moral struggles of its most awakened minds.—The following advertisement may be suitably added here, from the *B. P. Opinion* of March 30, 1882.

“ *Notice.*—Registers of Births, Deaths, and Marriages of Brahmos are kept at the Sádháran Brahmo Somaj Office. The fee for the registration of births is 4 annas, and for that of marriages 8 annas. No fee for registering deaths. . . .

U. C. DATTA, *Secretary, S. B. Somaj.*

*Brahma Sangit.* (A Brahmo Hymn-Book.) Published by order of the Executive Committee of the Sádháran Brahmo Somaj. Second Edition, much enlarged.—Calcutta : S. B. S. Press. 1882. *Bráhma Sangit.* Part 2. Being additional hymns for the same collection.—Calcutta : S. B. S. Press. 1883.

For want of space, I am again obliged to withhold the translations from this hymn-book which have been made for me by a Brahmo friend.

*Sangit Samgraha.* (A Collection of Hymns.) Part I. Published by Nava Kánta Chátterji.—Dacca : East Bengal Press. 10th of Mágh, 1289. [January 22, 1883.]

A neat little volume, compiled by the late Secretary of the East Bengal B. S., Babu N. K. Chátterji, containing 339 hymns, old and new. It is with great pleasure that I record the perfectly novel fact that the compiler has given the author's name (when known) of every hymn, in the final index to the book ; and it is gratifying to observe that every phase of genuine Brahmoism is represented among these names. There are several hymns by Rám Mohun Roy and his personal friends ; others by Babu Debendra Náth Tagore and his sons ; others by missionaries of the Adi B. S., of the B. S. of India, and of the Sádháran B. S. ; and a various selection from individual Brahmos belonging to different parts of India,—Dacca being represented not only by members of the compiler's own Somaj, but by some of the leaders of the rival N. D. Somaj also. The book is altogether a very pleasing memento of Catholic Brahmoism, and reflects great credit on its public-spirited compiler.

*Bráhma Dharmer Lakshan o Upásaná.*—(Characteristics of Brahmoism, with Forms of Worship.)—Compiled by Nava Kánta Chátterji.—Dacca : Bengal Press. 10th of Mágh, 1289. [January 22, 1883.]

Another excellent compilation by the same writer, who states that he has gathered its materials partly from Babu Ráj Náráin

Bose's "Eight Characteristics," and partly from the Forms of Service used in the Brahmo Somaj. The result is a simple Introduction to Brahmoism, stating its essential principles, and explaining their bearing upon spiritual and social life. Besides a form of regular service, there are prayers and hymns for morning and evening, "mid-day praise of God," and the Brahmic Covenant,—the whole closing with a "hymn on the occasion of initiation." This little manual will be found very useful by Brahmo teachers and missionaries.

*Bráhma Dharma Ki Mati Sar.*—(Principles of Brahmoism.) 1880.—*Upásaná Paddhati.* (Forms of Worship.) 1881. Published by the Dárjiling Brahmo Somaj.—Dárjiling: Printed by J. N. Bānerji and Son, 40, 41, Pattaldāngā Street.

Two neat little tracts in Nepali, evidently covering similar ground to the preceding treatise. As previously mentioned, they have been compiled for the Nepalis by Babu Matilāl Haldár of Dárjiling.

*The New Dispensation and the Sádharan Brahmo Somaj.* By Pandit Siva Náth Sástri, M.A., Missionary, Sádharan Brahmo Somaj.—Madras: 1881. [To be had also of Miss S. D. Collet, 33, Hamilton Road, Highbury Park, London, N.]

This excellent tract has already been mentioned in connection with the conflicts of opinion in Madras. It is divided into three parts, (1) historical, (2) controversial, and (3) expository. The second part goes over much the same ground as my last *Year-Book* (which it preceded by a few months), but is of course written from a somewhat different standpoint. As I observed last year (*B. Y. Book*, No. VI., p. 114),—"The writer has not the easy mastery over the English language which is displayed by Mr. Sen or Mr. Mozumdár; but his ample knowledge of facts, his scrupulous justice in argument, and the generous spirit and fervent faith which pervade the whole tract, are far more important qualifications for his task, and render his defence truly worthy of the Sádharan Brahmo Somaj."

*Griha-Dharma.* (Domestic duties). By Siva Náth Sástri. Second Edition.—Calcutta: Sádharan Brahmo Somaj Press, 210-13, Cornwallis Street. Brahmic Era 53. [1883 A.D.]

(Of the first edition of this treatise, which appeared two years ago, a Brahmo friend, then in England, wrote for me the following notice.)

"This little book contains a series of very instructive articles which aim at pointing out the various relations that bind one member of a family to another, and their respective duties. It begins by explaining what a family is, according to the ideas of different communities, and then goes on to explain that pious life and family

life are quite consistent with each other, and that a man need not leave his family in order to devote his life to religion. The author also points out many obstacles, such as anger, selfishness, &c., which stand in the way of leading a pious life in a family. He then takes up the following subjects:—(1) The influence of a woman in her family; (2) the relation between husband and wife; (3) the education of children; (4) the relation between brother and sister; (5) parents; (6) the relation between the master and his servants; (7) pet animals, and their relations to the family; (8) the duties of a host towards his guests."

In the second edition, 35 pages of new matter have been added, while a series of family prayers (occupying about 7 pages) have been omitted.

*Kusum-Hár.* (A Garland of Flowers.)—Calcutta: Sádháran B. S. Press. Mágh, 1289. [January, 1883.]

(The next two notices, and a few others, later on, marked with a (†), have been written for me by a Brahmo friend.)

(†) "*Kusum-Hár*, or a Garland of Flowers," is an excellent collection of wise sayings from the columns of *Dharma Bandhu*, the fortnightly journal conducted by some of the Sádháran B. S. students in Calcutta. The selections have been made with care and judgment, and some of the parables are very fine. This little book should have many readers.

*Chintá Kaniká.* (Particles of Thought.)—Calcutta: 13, Mirzapur Street. Published by the Executive Committee of the Sádháran Brahmo Somaj. [1882.]

(†) This is a popular exposition of arguments to prove the existence of God from the design and mutual adaptation in nature. The arguments have been clearly put, and the final conclusions drawn of the Infinite Perfection and Goodness of God.

*Dui Kháni Cchabi.* (Two Pictures.) No. 1 of a series of tracts published by the Sádháran B. S. Tract Committee. To be had of Babu Sasipada Bánérji, 45, Beniatola Lane, Calcutta. [1882.]

A neat tract of 12 pages, describing and contrasting the respective careers of "two real historical men," one being a selfish and ruthless conqueror, and the other, "one who sacrificed all,—princely fortune, rank, family—to the service of his race and the world."—(*B. P. O.*, July 27, 1882.)—Nos. 2 and 3 of this series have since been issued. They are intended for "the humbler class of readers."

## ii. Biographical Publications.

*Mahátmá Rájá Rámmohan Ráyer Jibancharita*, (Life of the illustrious Rájá Rám Mohun Ray.) By Nagendra Náth Chátterji. Calcutta: Ráy Press, 14 College Square. 1287. [1881 A. D.]

A conscientious, painstaking work of 161 pages 8vo., in which the author has incorporated all the information which he has been able to collect, from a variety of sources, concerning the founder of the Brahmo Somaj. A good deal of this information will be new to the English reader, and the author has kindly granted me permission to make use of it in the Biography of the Rájá which I hope soon to compile. I shall therefore only pause now to quote one striking anecdote (given on the authority of Babu Ráj Náráin Bose, whose father was a friend and disciple of the Rájá), viz., that the special cause which led to Rám Mohun Ray's crusade against the Súttee was the vivid impression made on his mind by once witnessing that horrible rite in his own family. On the death of his elder half-brother, in 1811, the widow was sacrificed; and Rám Mohun, unable to save her, and filled with unspeakable indignation and pity, vowed within himself, then and there, that he would never rest until he had rooted out the atrocious custom. And we all know how well he kept his vow.

*Buddhadeva Charita, o Bauddha Dharmer Samkshepa Bibaran*. (Life of Buddha, with a compendious account of Buddhism.) By Krishna Kumár Mitra.—Calcutta: Sádharán B. S. Press. 1804 Shak. [1883 A. D.]

This neat little volume of 228 pages is the first work of its author, a B.A. of Calcutta University, and a zealous member of the Sádharán B. S. Having only just received the book, I have not had time to get it reviewed here; but the *B. P. Opinion* of March 8, 1883, speaks of it as follows.

“As a biography, this work must fill a very high place in the whole range of Bengali Literature. It is not a barren narrative, but the author has sought to make it, as far as possible, a living picture of his subject. From the authorities consulted, the author appears to have taken great pains to make his work valuable as a history of the life and doings of Buddha. The sweetness of poetry is largely combined with a close adherence to fact and an analysis of the principles which Buddha preached. A whole chapter is devoted to interesting Buddhistic anecdotes.”

*Chira-Jibi*. (The Immortals.) Part I. By a pilgrim [Pandit Rám Kumár Vidyaratna].—Calcutta: Victoria Press, 210-13 Corn-wallis Street. 1289. [1883 A. D.]

(†) A collection of anecdotes from the lives of Buddha, Krishnágautami, Nának, Chaitanya, Kabir, and Shankaráchárjya.

The determining events which moulded the lives of these great men, their strivings after good, their trials and eventual successes, have been told in a very interesting manner.

*The Life of Martin Luther in Bengali.* By Kedār Nāth Mukerji.—Calcutta : Victoria Press, 210-13, Cornwallis Street, 1289. [1883 A. D.]

(†) This, we believe, is the first book in Bengali that gives an account of the great religious revolution in Europe. As one of the most instructive chapters in the history of religious freedom, it will be read with sincere interest.

*Nava Barsher Upahār.* (A New Year's Gift.) Anecdotes from Eminent Lives. Part I. (A) Theodore Parker. (B) Sister Dora.—Calcutta : Sādhāran B. S. Press. 1st of Baisākh, 1289. [April 13, 1882, the Bengali New Year's Day.]

Of this little work (by Babu Pramadá Charan Sen), the following notice is given in the *Journal of the National Indian Association* for November, 1882.

This little pamphlet of forty-eight pages presents the principal incidents in the lives of Theodore Parker and Sister Dora, and some of their more characteristic trials, in a series of anecdotes. These sketches have already appeared in the pages of the *Bāmābodhiny Patrikā*, and are now launched in a separate form. The anecdotes are told in an attractive manner, calculated to induce the reading of more complete histories of these eminent persons, the example of whose lives is well set forth by the author.

### iii. Educational Publications.

The Second Annual Report of the City School. Session 1880.—Calcutta : 1881.—The Third Annual Report of the City School. Session 1881.—Calcutta : 1882.—Sādhāran B. S. Press, 45, Beniatolā Lane, College Square.

*Elements of Arithmetic.* By Dwārka Nāth Gānguli. 1882. (Publishing address not given.)

(*Brahmo Public Opinion*, March 2, 1882.)—Arithmetic, like other subjects, should be intelligently taught and intelligently learnt. Babu Dwārka Nāth Gānguli seems to have had this fully in view, and his book, we are glad to observe, will be of great help to Bengali students in learning the principles of Arithmetic. The rules and processes are explained in very simple and clear language, and there is a large and well-arranged collection of examples for practice. The chapters on Notation and Numeration, Square and Cubic Measure, and Proportion, in particular, evince the author's powers of clear exposition and his facility in teaching; and will compare favorably with the corresponding portions of any text-book on the subject. This book is not only well written, but also well got up. On the whole, it is, in our opinion, very well suited to the wants of Bengali students, and we would unhesitatingly recommend its introduction in all vernacular schools in Bengal.

*Sakká.* (The Companion.) Nos. 1, 2, and 3, for January, February, and March, 1883.—Calcutta : Sádháran B. S. Press.

(For the following notices I am indebted to the kindness of Mrs. J. B. Knight, an English lady who resided for many years in Calcutta, and who, while there, entered warmly into the aspirations and efforts of the Bengalis for self improvement. (See my last *Year-Book*, pp. 19, 20.)

This monthly illustrated publication for boys and girls, the first of its kind in India, has been produced by its spirited proprietor, Babu Pramadá Charan Sen, to meet a daily growing want. The general acquisition of English by the school-boys of Bengal has opened to a few of them a fraction of the literature with which English youth is so liberally provided, but for the most part, boys and girls alike are wholly without food of this kind. Even the need for it is not recognized by the majority of Indian parents. But by a portion of Hindu, more especially Brahmo society, this need is keenly felt.

To meet it, the Editor of the *Companion* has provided a periodical of sixteen pages, in which the various tastes and requirements of youth below the age of twelve are fairly consulted, by moral tales adapted to different ages, biography, poetry, natural history, physical science, easy questions in composition, riddles, &c. We may note that in one number, use is made of a famous if fabulous incident in the life of Válmiki, the poet author of the Rámáyana, to enforce a valuable lesson. It is proposed thus to illustrate the whole of the Rámáyana for the instruction of youth, and since the multiplied incidents of that poem and of the Mahábhárata are household words in all Hindu homes, it is highly desirable that such lessons as they contain should be drawn forth.

The *Companion* will be found an invaluable aid in many families, and we hope that ere long it will attain such a circulation as shall permit improvement in the illustrations, which at present are on a par with those which adorned the books for English children published early in the century.

iv. Miscellaneous Publications.

*Home-Study Series. No. 1. The Prison Flower.*—A Historical Novel. (*Kárá Kusumiká.*) Written by Umesh Chandra Datta, and published by Asutosh Ghosh.—Calcutta : Prákrita Press, 23, Pataldángá Street. 1289. [1883 A.D.]

This is a Bengali translation of an English edition of Saintine's popular tale of *Picciola*. Babu Umesh Chandra Datta, the Editor of the *Bámabodhiny Patriká*, explains in a short preface that this translation appeared in several numbers of that journal, some years

ago, and has now been revised and re-issued in a separate form. The religious purpose of the story formed a main object of its introduction to Bengali readers.

*Puspamālā.* (A Wreath of Flowers.) By Sivá Náth Sástri. Second Edition.—Calcutta: Sádharan B. S. Press. 1287. [1881 A.D.]

*Uddipaná.* (Inspiration.) Poems, by Ánanda Chandra Mitra. —Calcutta: Sádharan B. S. Press. 1804 Shak. [1883 A.D.]

Both Pandit Sivá Náth Sástri and Babu A. C. Mitra are reputed to be good Bengali poets. I regret that I am unable to furnish any critique of the above collections of their verses.

*Jalasthiti, Jalagati, Aur Váyukatattva. Sri Navina Chandra Rái Kṛit.* [Hydrostatics, Hydraulics, and Pneumatics; By Navina Chandra Rái.] Lahore, 1882. (In Hindi.)

A review of “Vernacular Scientific Books” by Mr F. Pincott, in the *Journal of the National Indian Association* for June, 1882, contains the following remarks upon the above work by a well-known Brahmo of long standing.

“Navina Chandra Rái's book is a translation of Chambers's English treatise on the subject, and it is very well done. It proves the author to be both a learned and a pains-taking scholar. \* \* For example, it requires more than a mechanical acquaintance with the terms ‘oxygen’ and ‘hydrogen’ to enable Navina Chandra Rái to translate them into Hindu by *amlajan* and *toyajan* respectively. These Hindu words mean ‘acid-generating’ and ‘water-generating,’ and are good translations of the Greek terms.”

#### THE ÁDI BRAHMO SOMAJ.

*The Complete Works of Rájá Rám Mohun Roy.* Vol. I. Sanskrit and Bengali. Collected and re-published by Ráj Náráin Bose and Ananda Chandra Vedántabághish.—Calcutta: Ádi Brahmo Somaj Press. 1795 Shak. [1873 A.D.] Final date: 1802 Shak, 22 Jyaishta. 3rd of June, 1880, A.D.

This thick volume of 814 pages, large 8vo., which first appeared in a series of parts,—is edited by the present President of the Ádi Brahmo Somaj, in company with one of its oldest ministers. It is a very valuable work, which ought to be much better known than has yet been the case. I therefore append a list of its contents, prefixing the letter (E) to those pieces which have been, at one time or other, published in English. The original dates of publication are given in the Saka era (which commenced on April 13, A.D. 78),



and cannot be re-stated in our own era without the plates of the months also.

1.	The Vedānta . . . . .	originally published in	1737
2.	(E. 1816.)	The Essence of the Vedānta . . . . .	
3.	(E. 1823.)	The Talavakar Upanishad . . . . .	1738
4.	(E. 1816.)	The Ishopanishad . . . . .	1738
5.	(E. 1818.)	Suttee Tracts:—i. Conference between an Advocate for, and an Opponent of, the practice of burning Widows alive . . . . .	
6.	(E. 1820.)	—ii. Second Conference between the same . . . . .	1741
7.	(E. 1830.)	—iii. Abstract of the arguments regarding Suttee, considered as a Religious Rite . . . . .	1751
8.		Answers to Four Queries . . . . .	1744
9.		Medicine for the Sick . . . . .	1745
10.		Characteristics of a pious householder . . . . .	1748
11.		Whether it be right to drink [wine] with Kāyasthas . . . . .	1748
12.		<i>Bazra Suchi</i> . [One of the Shāstras, with a paraphrase.] . . . . .	1749
13.		<i>Kulārṇaba Tantra</i> , 5th section, 1st chapter	
14.	(E. 1827.)	On the mode of worshipping God by the Gāyatri . . . . .	
15.	(E. 1833.)	<i>Anusthān</i> . [“Creed of the Ancient Brahmins.”] . . . . .	
16.	(E. 1820.)	Discussion with Subrahmanya Sāstri . . . . .	
17.	(E. 1823.)	A Letter of Appeal. [Printed under the name of Prasanna Kumār Tāgore.] . . . .	
18.		My own conscience, and that which is not my own . . . . .	
19.	(E. 1821.)	Brahmanical Magazine (Nos. 1, 2, 3), or, the Missionary and the Brahman . . . . .	1743
20.		The Padre and his Disciples: A conversation.	
21.		Brahmo Hymns. [25 pages.] . . . .	
22.		Brahmic Worship . . . . .	
23.		The meaning of the Gāyatri . . . . .	1740
24.	(E. undated.)	The Kath Upanishad . . . . .	1739
25.	(E. 1819.)	The Mundak Upanishad . . . . .	1739
26.		The Mandukya Upanishad . . . . .	1739
27.		Discussion with a Goswāmi . . . . .	1740
28.		Discussion with a Poet . . . . .	1742
29.		Small Leaflets . . . . .	
30.		Discussion with Bhattāchārjya . . . . .	1739
31.	(E. 1826.)	Bengali Grammar . . . . .	1755
32.		Extracts from <i>Sambād Kaumudī</i> [News of the Dawn] . . . . .	1823-24, A.D.

*The Hindu Theist's Brotherly Gift to English Theists*; being an Essay on Theism and the best method of propagating it. Part I. By Ráj Náráin Bose, President of the Adi Brahmo Somaj. London: Williams and Norgate. Calcutta: Adi Brahmo Somaj. 1881.

An earnest and well-written tract, in excellent English, setting forth the doctrines of Theism, and its position in relation to other systems. Babu Ráj Náráin Bose writes in a very kindly spirit, and prefaces his tract with the following "Dedication."

"To the Unitarians of England, whose Church is growing from within, this work is inscribed by the author, in the hope that it may afford them some help, however feeble, in giving a character to their Church more consonant to the Spirit of Theism to which it is tending, and in the adoption of which that tendency must inevitably terminate."

*The Brahmo Catechism.* By Ráj Náráin Bose, President [of the] Adi Somaj. Translated from the Hindi by Babu Eshan Chunder Bose. Published by M. Butchiah Pantulu, for the propagation of Brahmoism in Southern India.—Madras: 1882.

This publication, in English and Telugu, is likely to be very useful for its purpose. The Catechism is followed by a few short pieces from other quarters, including three excellent prayers from Mr. Sen's "Theist's Prayer Book (1860)."

#### THE CHURCH OF THE NEW DISPENSATION.

*The Brahmo Pocket Diary and Almanac for 1881; for 1882; and for 1883.*—Calcutta: Bidhán [Dispensation] Press, 6, College Square.

*Bidhán Bhárat.* (The Epic of the New Dispensation). Part II.—Calcutta: Bidhán Press. Sakábdá 1803. [1881 A. D.]

Part I. of this "Great Poem on the doings of Hari" (by the Singing Apostle) was noticed in my *Year-Book* for 1880. Part II. does not appear to be so striking a work. I sent to India for it, and a Brahmo friend here wrote for me a pretty full account of its contents; but these are so extremely insipid and foolish, that I really cannot waste space upon them.

*What shall I do to be saved?* A Lecture delivered in the Brahmo Mandir, Lahore, by a Panjábi Brahmo [Lalla Kashirám] of the New Dispensation.—Lahore: Tribune Press. 1882.

The main substance of this tract is very good. The remarkably mild form in which the writer presents the New Dispensation is so little distinctive thereof, that it would almost escape notice but for

the name. The only real variation from normal Brahmoism is, that specially Christian ideas are made more prominent than is quite consistent with denominational Theism.

*Keshub Chunder Sen in England.* Vol. I., 1881. Vol. II., 1882.—Calcutta : Brahmo Tract Society, 6 College Square.

A new edition of *Keshub Chunder Sen's English Visit*,\* for which the consent of the original English publishing firm has not been asked, and from which the preface and foot-notes of the English editor have been carefully omitted. No hint is given as to how the present volumes came into existence; but from the occasional enlargements and alterations of the original matter, it may be inferred that Mr. Sen himself has superintended the work.

For the preceding works I sent to India. Of the next group, my only knowledge is drawn from the columns of the *Liberal and New Dispensation*. That journal, in its issue of Feb. 18, 1883, gave a list of the publications of 1882, which I transcribe, with a few additional details.

*Lecture on Trinity.* (Mr. Sen's Anniversary Address for 1882, on "That Marvellous Mystery, the Trinity.")

*Exposition of the Principles of the New Dispensation.* (By Joy Kissen Sen, M.A., Professor in the Albert College.)

*Life of St. Aghornáth.* (i.e., Aghore Náth Gupta, one of the ablest of Mr. Sen's missionaries, who died in December, 1881.)

*Sangit.* Part 4. (N. D. Hymns.) *Sebakar Nibedan.* Parts 3, 4, 5. (Mr. Sen's Sermons.)

*Koran Sheriff*, up to No. 11. (A Bengali translation of the Koran, which is being issued by Babu Girish Chandra Sen, one of Mr. Sen's missionaries, who devotes himself specially to Mahometan literature.)

*Tápas Málá*, 3.—*Tattva Kusum.* ("Garland of Saints," and "Flowers of Truth"; two compilations from Mahometan sources, by the same author as the foregoing.)

*Nava Brindaban.* ("Nava Brindaban, or a Drama on the Harmony of Religions." This is the play which Mr. Sen and his disciples have been acting so frequently of late. It is by the author of the *Bidhán Bhárat*.)

*Sakya Charita*, 1 and 2. (A Life of Buddha, written by the late Aghore Náth Gupta.)

\* *Keshub Chunder Sen's English Visit.* Edited by S. D. Collet.—London : Strahan and Co. [now Isbister and Co.], 56 Ludgate Hill, 1871.

*Mahajog Sádhan.—Narader Nava Jibanlava.—Tattva-ratna Málá.* (Jewels of Truth.)—*Mahápurush Charita ; Abraham.* (Lives of Great Men.)

Of these last four works I have no knowledge whatever.

Mr. Sen's "Lectures in India" have also been issued in a volume, this year; but I have not yet learned which lectures are comprised in the collection.

I now come to the only work representing Mr. Sen's Church which has been sent to me from head-quarters, and of this it will be necessary to give a separate review.

*The Faith and Progress of the Brahmo Somaj.* By P. C. Mozumdár. Calcutta: Published by the Calcutta Central Press Company, 3 Council House Street. 1882.

Mr. Mozumdár opens his work with the following paragraph.

"The absence of a book, which can give a tolerably complete idea of the principles of the Brahmo Somaj, has been often felt and expressed. It is to remove this want as far as possible that the following pages are offered to the public. They contain the substance of what the author has written from time to time during the last fifteen years. Much of what originally appeared has been recast and almost re-written. A great deal also has been retained with fewer alterations. An attempt to systematize and arrange the whole, so as to answer the main object of the book, has been carefully made. With what success it remains to be seen.

As one of the ablest of Brahmo missionaries for many years, and as the permanent Assistant-Secretary of the B. S. of India, Mr. Mozumdár has had first-rate opportunities, which should go far towards enabling him to "give a tolerably complete idea of the principles of the Brahmo Somaj." The present work displays, in full measure, all the intellectual power, the spiritual sensitiveness, and the rich flow of language for which he has long been known; and to outside readers who have but a slight and superficial knowledge (if any) of the subject, his book may easily appear to be a true delineation of the Brahmo Somaj. How far this is from being really the case, it is now necessary to point out.

First, as to the historical portions of the work. Mr. Mozumdár gives several chapters to what may be called the middle period of Brahmo history, and sketches some of its episodes in a very interesting manner. But as to the consecutive order of events, he is often unreliable. Again and again does he misdate and misplace facts whose exact period is indubitably established by contemporary records. Brahmo readers will be surprised to hear that there is a series of events of considerable importance in the history of the development of the Brahmo Somaj, which he systematically antedates by two years, as follows.

	True date.	Mr Mozumdár's date.
Mr. Sen's first missionary tour to Bombay } and Madras..... }	1864 : Feb. to April.	March 1862. (p. 246.)
The first Brahmo intermarriage .....	1864 : Aug. 2.	1862. (p. 203.)
Mr. Sen's first missionary tour in the } Panjáb and N.W. Provinces .....	1867.	1865. (p. 247.)

On the other hand, the publication of Babu Debendra Náth Tágore's important work, the *Brahma Dharma*, is post-dated by Mr. Mozumdár (p. 235) in 1852, instead of in October, 1850. There is evidently no clear chart of Brahmo history in the writer's mind.

But this deficiency is of far less importance than another characteristic which pervades the whole work. From the time when the B. S. of India was definitely established, Mr Mozumdár treats it as "the Brahmo Somaj" pure and simple, and recounts the historical development of its ideas, or rather of Mr Sen's ideas, as the development of the Brahmic Church. Now, during the first ten years of Progressive Brahmoism under Mr Sen's separate agency,—from 1865 to 1875,—his Somaj undoubtedly stood at the head of the movement as a whole, and to identify the two was excusable. But it is equally beyond doubt that from the latter year, when his *Bairágya* movement definitely commenced, he began to work on divergent lines which caused dissatisfaction among very many Brahmos; and when, in 1878, his wilful disregard of Brahmic principles provoked an extensive schism, it would surely be the duty of a reasonable historian to take heed of such a counterbalancing fact. Mr Mozumdár, however, passes by the Kuch Behár agitation with the slightest possible mention (pp. 342-3), and goes on to describe the continued progress of Mr Sen's imaginations, culminating in the New Dispensation, as if all this were the progress of Brahmoism,—not condescending to record the subsequent organization of the seceders at all, much less to give any account of their reasons for secession.

But the English reader may ask, "Does Mr. Mozumdár make no mention of the ideas or proceedings of those Brahmos who do not accept Mr. Sen's views?"—Yes, once, and only once. On p. 263 he gives a "List of Brahmo Missionaries,"—including none but those who have belonged to the B. S. of India,—and to the name of "Bejoy Kissen Gossain [Goswámi]" is appended this footnote:—"Bejoy Kissen no longer belongs to the Brahmo Somaj of India; he joined the Sádharan Somaj in 1878, and now forms one of the body of protestors." This passage exactly represents Mr. Mozumdár's idea of the relation between Mr. Sen and the rest of the Brahmo community. To him Mr. Sen's theocracy is, *ipso facto*, Brahmoism itself, and all those Brahmos whose faith is of a different type are simply so many "protestors."

Now let the impartial reader consider what this attitude really means. The Sádharan Brahmo Somaj has now existed for five years, and has proved itself to be no mere ebullition of transient excitement or antagonistic "protest," but a solid affirmative organization, which has made its mark in the field of Indian religious reform. Its large Prayer-Hall in Calcutta (safely secured to the community by a registered Trust-Deed) is in constant use ; its missionaries, both regular and secular, are cordially welcomed in all the provincial Somajes, and receive more invitations than they are able to accept ; its authorized agents are scattered over almost every quarter of India ; its members are engaged in numberless good works in all departments of life. Yet Mr. Mozumdár omits it altogether from his picture. His chapter on "The Practical Activities of the Brahmo Somaj" opens, it is true, with the sensible remark :—"The sure index of the progress and prosperity of a popular movement like the Brahmo Somaj, is the variety and extent of its practical usefulness." But what follows ? "We have devoted a few pages to its missionary labours. We shall now say a few words about its general labours. This will show the work in which a great many Brahmo workers are engaged in Calcutta. Each department of work will go under a separate heading. The whole is presided over and guided by Keshub Chunder Sen." And the whole of this chapter is exclusively devoted to a highly coloured account of the institutions connected with the New-Dispensation Church in Calcutta. These are treated by Mr. Mozumdár as identical with the "practical activities of the Brahmo Somaj,"—the various institutions connected with all the other Brahmo Somajes in India, whether in Calcutta or the provinces, being simply ignored.

Such are the grave deficiencies in Mr. Mozumdár's picture of the outward facts of the Brahmo movement. We must next examine his account of its principles.

The present work is a collection of Essays, written at various stages of the author's career, from points of view which are by no means identical. Some of the papers contain very noble passages, and although the Essays have been frequently touched up from a New-Dispensation point of view, there is yet enough left of the old work to be deeply interesting, even to those who can detect the joinings of the patchwork. But to the uninitiated English reader, the mixture of these heterogeneous materials renders the book a very misleading guide. In some parts of the work, the principles of Progressive Brahmoism are clearly expounded, as we have always understood them ; but then we come upon such a passage as this :—

"We believe in the *oneness* of all truth. And this unity is not a philosophical *attempt*, but a spiritual *fact*. To us, the leading principles of all religions form *one* Ideal, to realize which in our individual lives we strain all the powers of our body and mind. To us, the great prophets of all the world form *one* hierarchy, to do homage to whom is the great ambition of our

existence. To us the leading disciplines and sacraments of all religions form one great method of spiritual culture which we must adopt. To us, the varying peculiarities of the devotions of all religious bodies form one great school of devotions through which our souls must commune with God. And hence the unity of our Ideal includes all the ideals of the world. It is the harmony of Scriptures. The unity of prophets is to us the family of God, the only heaven to which we aspire. It is the harmony of prophets. The unity of disciplines and sacraments has led in our church to Hom, Baptism, Dandadnaran, and the adoption of rice and water for bread and wine. The unity of devotions has led to the harmony of Yoga, Bhakti, Gyan, and Shaba, or communion, love, wisdom, and work. This *unity* is the eclecticism of the Brahmo Somaj." (pp. 158-160.)

How "the oneness of all truth" can imply that "the leading principles of all religions form one Ideal," does not appear. But the latter notion, expanded as above to include "the leading disciplines and sacraments of all religions," is the cardinal idea of the New Dispensation, and is totally opposed to the simple faith of normal Brahmoism. The *Sunday Mirror* of Oct. 3, 1881, in an article on "What is the Eclecticism of the New-Dispensation," put the contrast very clearly in these words:—"Our position is not that there are truths in all religions, but that all the established religions of the world are true. There is a great deal of difference between the two assertions." Undoubtedly; and Mr. Mozumdár attempts to persuade his readers that the *latter* of these is the creed of the Brahmo Somaj. Were it so, the case would indeed be hopeless. But the overwhelming majority of the Brahmo Community has never given its adhesion to this ruinous heresy, and has either stood aloof, or definitely opposed it, the latter process having been frequently conducted with much spirit and fervour, as may be seen by the Provincial Reports in my last *Year-Book*. Mr Mozumdár, however, ignores all this systematically, and goes on repeating, throughout his book, that "the Brahmo Somaj believes" thus or thus, wholly unmoved by the non-acquiescence of the general Brahmo public.

I am sorry to have been obliged to speak so severely of Mr Mozumdár's book; but there was no help for it. He has undertaken a pilgrimage to the West to convert us all to the New-Dispensation; and he endeavours to represent that it is synonymous with Brahmoism,—which has long had our sympathy and good will. His position in the B. S. of India (now the New-Dispensation Church) is an official one, and to those who are not familiar with the history or politics of Brahmoism, this has the appearance of giving him the right to speak *ex cathedra* on the subject of Indian Theism. It is therefore necessary to show that however interesting and eloquent his utterances undoubtedly are, they cannot be relied upon as faithful and comprehensive pictures of the Brahmo Church as a whole.

In conclusion, I give the following gleanings from some of Mr. Sen's recent publications, to show something of the manner in which the New-Dispensation is preached at head-quarters. Let English readers judge whether these "disciplines" and injunctions would elevate their characters or enlarge their minds.

1. [The "Harmony of Prophets."] From Mr Sen's "Brahmo Pocket Almanac and Diary" for 1883.

Monday,	Honor	Rishis.
Tuesday,	"	Chaitanya.
Wednesday,	"	Moses.
Thursday,	"	Socrates.
Friday,	"	Buddha.
Saturday,	"	Scientists.
Sunday,	"	Christ Jesus.

2. [Order of Duties.] From the same.

Monday,	Serve your family and children.
Tuesday,	" " servants.
Wednesday,	" " benefactors.
Thursday,	" " adversaries.
Friday,	" inferior animals.
Saturday,	" the poor.
Sunday,	" departed Saints.

3. Prayer for Thursday. From the same.

"Beloved Spirit, they object to my dancing before Thee. I do not see the force of their objection. Perpetually to dance and smile, that is my aspiration. Lord, gratify my heart's desire."

4. The New Dance. (From the *New Dispensation* of August 13, 1882.)

"On Tuesday last, at Lily Cottage, the Minister founded the institution of the New Dance. Boys, young men, and men, successively formed three concentric circles, each performing a rotation in a separate direction within its own ring. The singing and the enthusiasm were intense. The Minister concluded the dance with a short prayer and *pranam*. He contemplates to make this new dance as accurate, natural, and picturesque as possible. The first experiment was successful."



(*Ibid*, September 10, 1882.) "The New Dance on the occasion of our late holy festival was a success. If it failed at all it was because of too much success. The number of dancers doubled and trebled in no time, and exceeded all calculations, and the enthusiasm was so great that the limited space in front of the Vedi [pulpit] where the dance took place, soon became hot as a furnace. Yet the shout and the gallop, and the joyous whirl round and round went on, and it was quite a blessed sight to see so many boys and youths and men of maturer years all dancing around their Invisible Mother in the centre. The three "circles" wore *chudders* of different colours, yellow, white, and brown, and as they moved, one within another, with hands upraised, keeping time according to the deep, sweet sound of the sacred Mridanga, the sight was both cheering and inspiring. The limited accommodation proved a source of inconvenience, and everybody felt that the New Dance required a much larger area where hundreds might join and dance merrily. There was the flag of the New-Dispensation, and the usual accompaniment of native dance, the jingling *nepur* [anklet], was not wanting on the occasion. Bhai Kunja Bihari led the dance." (This scene, be it observed, took place in the Mandir itself.)

5. The next gleaming is entitled "The Magic of the New Dispensation," and appears in Mr Sen's own paper of the 1st of April, 1883. The juggler whose feats are here recorded was Mr Sen himself. The name of Hari (an incarnation of Krishna) is a favourite synonym of Deity with Mr. Sen and his disciples.

The Juggler who appeared, on Tuesday last, in the last scene of the New Dispensation Drama, explained the deeper principles of the New Faith as they had never been explained before. There was the magician waving his magic wand, using his magical apparatus and performing wonderful conjuring tricks amid enthusiastic cheers. And yet there was a deep spirituality in every word that was said, in every magical feat that was performed. It was not a juggler playing tricks, although that was on the boards; but it was a teacher who taught wisdom through allegories and metaphors. Great prophets and seers have spoken in parables, but this clownish-looking Juggler of the New Dispensation enacted parables, if we may so say. He knelt before a plantain tree and humbly entreated it to reveal the autograph of its Lord and Master. And then he cut off a large leaf with a knife, and lo! the name of Hari was found inscribed thereon. The trunk of the tree then yielded, under the Juggler's bidding, the nectar of God's love, through a small pipe he attached to it, first as rose-water and then as *sherbet*. God is not only visible, said he, but He always speaks through nature, and the devotees hear him. Let the clamour of passions subside, and His gospel will be heard. And so it was. The sweet hymn "I am the Holy Spirit" was chanted behind the scene, and the audience listened reverently. Thus, said the Juggler, with an air of triumph, God can be seen and heard, and His love tasted by every believer to-day as in days of yore. A number of beads and stones of different colours were exhibited as representing different aspects of faith and piety. They were distinct and separate from each other, and knew no common bond. A string was needed to unite them into a necklace. Such a string was furnished by the New Dispensation. The beads and the piece of thread were thrown into a magic

box, and instantaneously they came out strung together. The symbols of the various religions were then exhibited, such as the Christian's Cross, the Mahometan's Crescent, and the Vedic *Om*, the Saiva's Trident and the Vaishnava's *Khunti*. These stand aloof from each other in decided antagonism and never coalesce. Is it not possible to combine and amalgamate the truths which each represents? By dexterous shuffling these symbols were in an instant made into one. Music served as another illustration of the unity of the New Dispensation. Different musical instruments produce different sounds, and when sounded together without method they produce a most disagreeable confusion of jarring sounds. But as the Juggler gave the signal, those very instruments played in concord and discoursed sweet music. So the various creeds harmonize, though apparently discordant, and become as one music under the influence of the New Dispensation. Eighteen centuries ago a sacred bird came down from heaven with glad tidings. It inspired, moved and sanctified thousands for a time, but it soon found a formidable foe in human Reason, at whose hands it eventually fell a victim. The general impression now is that the Holy Dove is dead, and there is no inspiration now. The juggler showed a dead bird, and then to the astonishment of all present, and amid loud cheers, a living bird descended from above with a piece of paper tied round its neck, on which were inscribed the following words:—*Nava Bidhāner jai, Satya Dharma Samanvaia.*—"Victory to the New Dispensation ; harmony of all religions."

Such is the New Dispensation in the hands of its founder. Let us thank God that he has ceased to lead the Theistic Church of India.

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## STATISTICAL TABLES.

## I. LIST OF THE BRAHMO SOMAJES IN 1882.

The Somajes here enumerated may all be reckoned as branches, large or small, of the Theistic Church of India; but in some cases, the title of *Prārthanā* (Prayer) or *Upāsana* (Worship), or *Bhakti* (Faith), has been preferred to that of Brahmo, as designating the local Somaj. These various appellations have been selected for reasons which are by no means the same in every case, but which seldom imply any material difference in matters of faith.

Those Somajes which possess a meeting-house or Mandir of their own are marked by a \*.

BENGAL.			No.	Name of Somaj.	Date of Foundation.
No.	Name of Somaj.	Date of Foundation.	No.	Name of Somaj.	Date of Foundation.
1.	*Calcutta. Ādi B. S.....	1830	26.	*Bhowanipur, 1 .....	1852
2.	*" B. S. of India,	1866	27.	" 2, Suburban B. S. ...	1878
	or, Church of		28.	" 3, Students' Prayer	
	the New Dis-			Meeting .....	1877
	pensation ....	1880	29.	*Boaliā (Rājshāhi) .....	1864
3.	*" Śādhāran B. S.	1878	30.	*Bográ (Bagurā), 1 ....	1860
4.	" Chunāpuker ..	1869	31.	" 2, Family B. S. ....	1876
5.	" Colutolā ....	1860	32.	*Boluhāti .....	1857
6.	" Khidirpur P.S.	1876	33.	*Brāhmanbāria .....	1865
7.	" Śānkāritolā U.S.	1867	34.	*Burdwan .....	1860
8.	" Shāmbāzār ..	1863	35.	*Chandernagar .....	1860
9.	" Simlā .....	1871	36.	Chengātiā .....	1880
10.	" Sinduriāpati ..		37.	*Chinsurā .....	1864
11.	" Tāltalā .....	1873	38.	*Chittagong .....	1855
12.	Ārrāh .....	1878	39.	Chuādangā .....	1881
13.	Bāli .....	1881	40.	*Dacca, 1, East Bengal B.S.	1846
14.	Bānkipur .....	1866	41.	" 2, Branch of the	
15.	Bānsbūriā .....	1881		B. S. of India	1880
16.	*Bāghāchrā .....	1863	42.	Darbhanga .....	1872
17.	Bara Belun .....	1881	43.	*Dārjiling .....	1877
18.	*Barāhanagar .....	1864	44.	Devigungo Prārthanā	
19.	Bārāset .....	1870		Somaj .....	1881
20.	*Bāripur .....	1871	45.	Dharmapur .....	1872
21.	*Bārisāl, 1 .....	1861	46.	Dinājpur .....	1868
22.	" 2, Brahmicā Somaj	1877	47.	*Faridpur .....	1857
23.	*Behālā .....	1853	48.	*Gayā, 1 .....	1866
24.	Berhampur .....	1864	49.	" 2, Upāsana Somaj	1881
25.	*Bhāgalpur .....	1862	50.	Ghurni .....	1880
			51.	*Giridhi (late Pachambā)	1874

52.	Goálando .....	1880
53.	Goári .....	1879
54.	Haldibári .....	1879
55.	Harinábhi .....	1867
56.	*Házáribágh .....	1866
57.	Hugli Family Somaj ..	1869
58.	Jalpáiguri (North Bengal B. S.) .....	1869
59.	*Jámálpur (Behár) ....	1867
60.	Jámálpur (East Bengal)	1881
61.	*Jangalbári .....	1875
62.	Jhináidaha Upásaná Somaj .....	1876
63.	*Kákinia .....	1869
64.	Káliá .....	1877
65.	Káliglát .....	1881
66.	*Kálná (Culná) .....	1867
67.	Khálkulá .....	1882
68.	*Kháturá .....	1878
69.	Khurashedpur Juvenile B. S. ....	1875
70.	*Kissoregunge .....	1866
71.	*Konnagar .....	1863
72.	*Krishnagar .....	1844
73.	*Kuch Behár .....	1872
74.	*Kumárháli .....	1849
75.	*Kurigrám .....	1880
76.	Kushtiá .....	1879
77.	Maheshpur .....	1869
	" Revived ..	1879
78.	Maheshtalá .....	1875
79.	Májdía .....	1881
80.	Májlipur .....	1881
81.	Máldáha .....	1868
	" Revived .....	1875
82.	Manikdáha .....	1881
83.	Matihári .....	1874
84.	*Midnapur .....	1846
85.	*Monghyr (Behár B. S.)	1867
86.	Mudiáli .....	1873
87.	Murádnagar .....	1880
88.	*Murshedábád .....	1874
89.	Mymensingh, 1. ....	1853
90.	2, Branch B. S.	1867
91.	3. N. D. Somaj ..	1878
92.	4, Branch of No. 3	1880
93.	*Noákháli, 1 .....	1876
94.	" 2, (N. D.) ..	1882
95.	Pábná, 1 .....	1857
96.	" 2, Students' B. S.	1881
97.	Phirozepur .....	1878
98.	Purniá P. S. ....	1878
99.	Puruliá .....	1880
100.	*Rámpur Hát .....	1874
101.	*Ránci .....	1868
102.	*Rangpur .....	1864
103.	Rasapáglá .....	1882

104.	Ráyná .....	1877
105.	*Sáidpur .....	1878
106.	Sántipur (Revived) ..	1881
107.	Senhátí P. S. ....	1878
108.	Sháhapur .....	1874
109.	Sibpur (Howrah) P. S.	1882
110.	Siláidáha .....	1867
111.	*Siliguri .....	1879
112.	*Siráigunge .....	1874
113.	Tripurá (Tipperáh) 1..	1854
114.	" 2, Branch B. S.	1879

ASSAM.

115.	Cáchár, 1 .....	1865
116.	" 2, Silchár P. S.	1880
117.	*Dhubri .....	1875
118.	Gowhátí .....	1870
119.	*Nowgong .....	1870
120.	*Shillong .....	1874
121.	Sibságár (Revived)....	1880
122.	*Sylhet, 1 .....	1861
123.	2, Práthaná Somaj	1881
124.	Tezpur, .....	1871
125.	" 2 (Central Assam Upásaná Somaj	1878

ORISSA.

126.	Balasore and Provincial B. S. combined .....	1879
127.	*Cuttack, 1 .....	1865
128.	" 2 (Utkál B. S.)	1869

N. W. & CENTRAL PROVINCES.

129.	Alláhábád .....	1864
	United with the North- ern India B. S. ....	1872
130.	Ágrá (Revived) .....	1876
131.	Banda, 1, Anveshi Sabhá [Society of Inquirers]	1863
132.	Banda, 2, Práthaná Somaj .....	1877
133.	Brahmagráma (Mandi) Sat Somaj .....	1878
134.	Cawnpur .....	1865
135.	Dehrá Dhun .....	1865
136.	*Gházípur, 1. (S. B. S.)	1872
137.	" 2. (N. D.) ..	
138.	Jhánsi .....	1879
139.	*Lucknow .....	1867

THE PANJÁB.

140.	*Láhore (Panjáb B. S.)	1863
141.	Ráwal Pindi (Revived)	1881
142.	Rupar .....	1879

143.	Simlá Hills, 1.....	1874
144.	„ 2. Himalayan B. S.....	1879
145.	Sukkur (late Multán)..	1875

*WESTERN INDIA.*

146.	*BombayPrárthanáSomaj	1867
147.	*Ahmedábád P. S.....	1871
148.	Ahmednagar P. S.....	
149.	Broach P. S. ....	1876
150.	Kairá (Branch of Ahmedábád) P. S...	1876
151.	Khedá PrárthanáSomaj	1876
152.	*Hyderábád Brahmo Somaj (Sindh) ....	1868
153.	NariadPrárthanáSomaj	1878
154.	Navaserai P. S. ....	1878
155.	Pandharpur P. S.....	1877
156.	Petlád P. S.....	1878
157.	*Puná P. S. ....	1870
158.	Sojitra Bhakti Somaj..	1878
159.	Surát P. S. ....	1878
160.	Thána P. S.....	1881

*SOUTHERN INDIA.*

161.	Madras, 1, (Southern India B. S.....	1864
	(Revived)....	1879
162.	„ 2, Congregation of the Sádharan B. S. ....	1882
163.	Bangalore, 1, Nagara Pettá B. S. ....	1867
164.	„ 2, Regimental B. S.	1871
165.	„ 3, Cottonpettá B.S.	1872
166. *	„ 4, Cantonment Brahmo Prárthaná Sabha .....	1879
167.	Chicacole Prárthaná Somaj .....	
168.	Coimbatore B. S.....	1880
169.	Mangalore Upásaná Sabhá .....	1870
170.	Masulipatám P. S.....	
171.	Rájámundry P. S. ....	1879
172.	Rayapettá B. S. ....	1881
173.	Rangoon (British Bur- mah) B. S. ....	1880

II. BRAHMO MARRIAGES IN 1882.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
137	Jan. 4	Bombay.	TARKADHAR, Dwár-kánáth Raghoba	35	Maratha Bráhmaṇ	Talukdár; and Head master of the High School at Hyderábád, Sindh.
			———, Tanhibái ( <i>Widow</i> )	20		Head-Mistress of the Girls' School at Miráj. (Educated at the Female Normal School, Puná).
138 R.	Jan. 14	Calcutta	MUKERJI, Bhagavan Chandra	29	Bráhmaṇ	S. of Guru Prasád Mukerji.
			GUHA, Birajá Sundari ( <i>Widow</i> )	23	Káyastha	D. of Ramchandra Ráy Chaudhuri.
139	Jan. 17	Calcutta	CHÁTTERJI, Sitalá Kánta	26	Bráhmaṇ	Sub-Editor of the <i>Lahore Tribune</i> .
			———, Susilá	15	Ditto	Granddaughter of Debendra Náth Tagore.
140	Jan. 31	Calcutta	BOSE, Brajendra Kumár ( <i>Widower</i> )	30	Káyastha	Teacher in the Mahárájá of Dumraon's School.
			GHOSH, Subarnalata	13½	Ditto	Eldest daughter of Panchanan Ghosh Vidyaratna, physician of Calcutta.
141 R.	Feb. 9	Calcutta	SINGH, Lakshman Chandra	29	Káyastha	Brother of Rám Chandra Singh.
			BOSE, Basanta Kumári	14	Ditto	Daughter of Ráj Mohan Bose.
142 R.	May 8	Kasipur	GHOSH, Sarat Chandra	20	Káyastha	Son of Prasanna Kumár Ghosh of Morepuker.
			BOSE, Kusum Kumári	15	Ditto	Daughter of Káli Náth Bose, Superintendent of Police, Calcutta.
143 R.	May 13	Mudiáli	DÁS, Rama Náth		Káyastha	Son of Sháma Kánta Dás of Balasore.
			DEB, Susilá Sundari		Ditto	Daughter of Kunja Bihari Deb.
144	May 21	Dárjiling	SINGH, Lakshman	27	Kshettriya	A Nepali Brahmo, and manager of a Tea Garden.
			———, Subhakanyá ( <i>Widow</i> )	22	Ditto	Belonging to a respectable family of Nepal.

No. and Registration.	Date.	Place.	Name.	Age.	Caste.	Condition or Parentage.
145 R.	May 27	Barisál	SEN, Brajendra Kumár	23	Vaidya	Head-Master of the Sylhet National Institution.
			Dás, Priyamvadá	15	Ditto	Daughter of Sarvánanda Dás, Secretary to the Barisál B. S., and Head-Clerk of Small Cause Court.
146 R.	June 17	Calcutta	MALLIK, Kuberchandra	25	Bráhmaṇ	One of the Malliks of Bágháchrá.
			——, Manomohini	15	Hindus-tháni	
147	June 23	Madras	PILLAI, R. Ratnavelu	23	Valluva	Compositor, Doveton College.
			PILLAI, Thanammall	17	Ditto	D. of Mr. V. Sundram Pillai, official on the Madras Railway.
148 R.	Oct. 31	Calcutta	Dás, Sundari Mohan, M B.	24	Káyastha	Assistant Surgeon, Sylhet.
			Ráy, Hemangini (Widow)	22	Vaidya	
149 R.	Dec. 26	Barisál	Dás, Chandranap	30	Vaidya	
			—— —, (Widow)	23	Ditto	

### III. BRAHMO MARRIAGE REGISTRARS IN 1882.

Under the Native Marriage Act (III. of 1872).

City of Calcutta .... { NORENDRO NÁTH SEN.  
DURGÁ MOHAN DÁS.

Suburbs of Calcutta .... { BHUBAN MOHAN DÁS.  
SASIPADA BÂNÉRJÍ.

District of Barisál.....SARHÁNANDA DÁS.  
Bográ .....DWÁRKÁNÁTH RÁY.  
Dacca .....GOVINDA CHANDRA DÁS.  
Dárling.....TRAILOKHYA NÁTH CHAKRAVARTI.  
Hugli .....SHIB CHUNDER DER.  
Mymensingh .....ÁNANDA CHANDRA GHOSE.  
Assám .....JAGAT CHANDRA DÁS.

The Registrar of Assurances at Calcutta and the Sub-Registrars at the chief stations of District Judges are also ex-officio Marriage Registrars under the Act.

# IV. PERIODICALS UNDER BRAHMO MANAGEMENT IN 1892-93.

Place of Publication.	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Calcutta	National Paper Brahmo Public Opinion	English	Daily general newspaper	Nobo Gopal Mitter.
"	Liberal and New Dispensation	English	Weekly religious, political, and educational newspaper	Bhuban Mohan Das.
"	Sulabh Samachar (Cheap News)	Bengali	" religious and general newspaper	Krishna Bihari Sen, M.A.
"	Surabhi (Fragrance)	Bengali	" social and educational do	Indian Reform Association.
"	Tattva Kaumudi (Moonlight of Knowledge)	Bengali	" general newspaper	Jogendra Nath Bose.
"	Dharma Bandhu (Friend of Religion)	Bengali	Fortnightly religious newspaper	Shadharan Brahmo Somaj.
"	Dharma Tattva (Religious Knowledge)	Bengali	" ditto	Shadharan B. S. Students.
"	Balak Bandhu (Boys' Friend)	Bengali	" ditto	Brahmo Somaj of India.
"	Bishwas (The Believer)	Bengali	" juvenile journal	Indian Reform Association.
"	Tattvabodhini Patrika (Teacher of Knowledge)	Bengali	Monthly religious journal	B. S. of India Theological Class.
"	Bharati (The Indian)	Bengali	" ditto	Adi Brahmo Somaj.
"	Bambodhini Patrika (Teacher of Women)	Bengali	" general magazine	Dvijendra Nath Tagore.
"	Sakhá (The Companion)	Bengali	" magazine for the instruction of women	Umesh Chandra Datta, B.A.
"	Bharat Samjibí (Indian Workman)	Bengali	" juvenile illustrated journal	Pramada Charan Sen.
Baráhanagar	Sangodhini (The Purifier)	Bengali	" magazine for working men	Sasipada Banerji.
Chittagong	The East	Bengali	Fortnightly religious journal	Chittagong Brahmo Somaj.
Dacca	Dacca Prakash (or publication)	Bengali	Weekly religious and general newspaper	
"	Pilgrim's Journal	Bengali	" ditto	Govinda Prasad Ray.
"		Bengali	" religious magazine	Dacca Branch of the B.S. of India.



Place of Publication.	Name of Journal.	Language.	Period and Subject.	Editor or Proprietor.
Dacca	Banga Bandhu (Friend of Bengal)	Bengali	Monthly religious journal	{ Dacca Branch of the B. S. of India.
"	Yearly Theistic Record	Eng. & Bengali	Yearly religious magazine	
Mymensingh	Bhārat Mīhr (Indian Sun)	Bengali	Weekly general newspaper	
Lāhore	Sanjibani (Life-giver)	Bengali	" ditto	
Bombay	Dharma Jivan (Religious Life)	Urdu	Monthly religious journal	Kālī Nārāyaṇ Sāmyāḷ.
	Subodha Patrikā (Good Thoughts)	Eng. & Marāṭhi	Weekly religious and general newspaper	Srināth Chānda.
Madras	Brahma Prakasikā (or Publication)	Eng., Tamil, & Telugu	Monthly religious & social journal	Sivā Nārāyaṇ Agnihotri.
Bangalore	Tharmā Thāthva (Religious Knowledge)	Canarese	" ditto	Bombay Theistic Association.
"	Brahma Gayānabodhiny (Theistic Instructor)	Eng. & Tamil	" ditto	M. Butchiah Pāntulu.
Coimbatore	Coimbatore Crescent	Eng. & Tamil	Fortnightly political, social, and religious journal	Jayasāmi Mudeliār.
Rājāmundry	Vivekavarthani	Eng. & Telugu	Weekly ditto, ditto, ditto	P. Narasimbalu Naidu.
Vizagapatām	Observer and Nyāyatharsini	Eng. & Telugu	Fortnightly ditto, ditto, ditto	K. Ramayya (Publisher).
				M. S. Roa.

ERRATUM.

Page 54. After "Surát Prárthaná Somaj," insert this line, "(From the Sádharan B. S. Collections for 1879-80 and 1881-82.)"

## GLOSSARY.

*Adesh*, command.

*Adi*, first, original.

*Anusthán*, a religious ceremony.

*Anusthánic Brahmo* (an), one who performs all domestic ceremonies with strictly Brahmic rites. Of these *anusthans* there are five: viz., (1) *Játkarma*, thanksgiving after the birth of a child; (2) *Námakaran*, naming a child, usually performed after the 6th month (and sometimes called *annaprásan*, or rice-eating, from the custom of giving rice to the child for the first time on that day); (3) *Bibáha*, marriage; (4) *Anteshtikriyá*, funeral; (5) *Śrád-dha*, commemoration of the dead. This occurs for the first time shortly after the funeral, and afterwards on special occasions.

*Bámabodhiny*, woman-enlightening, from *bámá*, woman, and *bodhiny*, an enlightener.

*Bhakti*, loving faith in God. *Bhakta*, a devotee.

*Bhárat*, India.

*Bidhán*, dispensation; lit. ordinance or rule. *Navabidhán*, the "New Dispensation."

*Brahma*, the Supreme.

*Brahma Dharma*, the religion of the One True God; Brahmoism, or Theism.

*Bráhmica* (f) } a Theist.  
*Bráhma* (m)

*Bráhma Somáj*, Theistic Church.

*Dharma*, religion; lit. the sacred Law.

*Homa*, lit. a burnt offering: the Hindu ceremony of Fire-sacrifice.

*Mandir*, a temple or church.

*Mofussil* (noun), the provinces; (adj.) provincial.

*Patrika*, a periodical paper; lit. a document.

*Prárthaná*, prayer.

*Priti-bhojan*, love-feast.

*Sabhá*, an association.

*Sádháran*, general, universal, open to all.

*Sakábdá*, the Bengali era of Sáliváhana, dating from April 13, A.D. 78.

*Sangat*, united. *Sangat Sabhá*, an association for religious conversation.

*Sankirtan*, *San*, together, *kirtan*, praise: a peculiar kind of popular hymn, sung in chorus.

*Sloka*, a verse, or text.

*Somáj*, society; an assembly, or church.

*Tattva*, truth; *Tattvabodhiny*, truth-informing, or teaching.

*Utsab*, a religious festival. *Mághotsab*, the anniversary festival of the Brahmo Somaj, held on the 11th of Mágh, i.e., January 23.

*Yoga*, religious abstraction, or solitary communion with God. *Yogi*, one who cultivates *Yoga*.













